MONOMACHIA:

OR A

DUEL

BETWEEN

Dr. Tho. Tenison

Pastor of St. MARTINS,

AND A

Roman Catholick Souldier;

WHEREIN

The *Speculum Ecclesiasticum* is Defended against the frivolous Cavils, vain Objections, and false Aspersions of Doctor *Tenison.*

The Dr. also put to defend his Form of Ordination, and to prove himself Priest and Pastor of St. *Martins.*

AND LASTLY

To hear the Confessions of his Parishioners, and give them Absolution.

By *THOMAS WARD.*

Quid gloriaris in malitia, qui potens es in iniquitate? Tota die Injustitiam cogitavit lingua tua: Sicut Novacula acuta fecisti Dolum: Dilexisti Malitiam super Benignitatem Iniquitatem magis quam loqui æquitatem. Dilexisti omnia verba præcipitationis, lingua dolosa. Propterea Deus destruet te in finem: Evellet te, & emigrabit te de Tabernaculo tuo: & radicem tuam de terra viventium. Videbunt justi, & timebunt, & super eum ridebunt. Psalm 51. Eng. Bib. 52.

With Allowance.

LONDON, Printed for the Author, 1687.

TO THE

READER.

THE *Sickneſs and Death of the Printer* (*Mr.* N. T.) *while this Treatiſe was in the Preſs, was the cauſe of its lying ſome days longer unpubliſh'd than was expected. In the mean while Dr.* T. *having got an account of it,* (*I ſuppoſe by ſome looſe Papers accidentally loſt*) *made all poſſible haſt to fit out an Anſwer, which was ſent abroad before I could have the Book it ſelf Publiſh'd: Though 'tis wiſdom not to come a day after the Fair, yet it cannot be excus'd of folly to come a Month before. The Dr. tells his friend* A. B. *That he* has by a very ſtrange Providence of God, (*what wonder is this!*) receiv'd a full and perfect account of the Papers *the Souldier* had fitted for the Preſs, in defence of his Quotations; *Indeed I never had any fitted for the Preſs before, or beſides this, you ſee here in Print; thoſe that were loſt, being but an Imperfect Draught of ſome Notes gather'd together, neither containing half the matter, nor intended for the Preſs, or for any other uſe than for the help of Memory for the Compoſing this Coppy I now Publiſh. And therefore, ſeeing the Dr. has been ſo fortunate as to find ſuch a Treaſure, and not ſo honeſt as to reſtore it,* (though the owner has as much right to have loſt Writings reſtor'd, as loſt Gold, 'tis all one;) *Yet, however he might have been ſo Candid as not to have put out ſo ſpleenatick and revengful an Anſwer to ſuch private and imperfect Papers, before he had ſeen the work it ſelf Publiſh'd; but this is not contrary to his accuſtomed deeds, he having in like manner publiſh'd Mr.* P's. *private Letters without his knowledge or conſent,*

nay, but four of them neither, ſuppreſſing the fifth, which contain'd the whole ſtreſs of the buſineſs between them. The Boy's private Letter to his Father, the Dr. was alſo pleas'd to publiſh, though he got it by the ſiniſter means of thoſe who took it out of the Boys Trunk. * —— *As for* Dr. T's (or A. B's.) *pretended and Abortive Anſwer to the Defender of the* Speculum, *it ſignifies no more than his own loſt labour, unleſs to diſcover his folly and rancor, He will ſtill have the ſame work to do over again; for he that reckons without his Hoſt muſt always reckon twice: So that I will refer taking much notice of it, till I ſee his next. But as for the Dr's. Epiſtle to* A. B. *I muſt obſerve ſome things in it, and tell thee, good Reader, that in this Letter his Reverence charges me with ſeveral things that are very falſe. Firſt he tells you, I was in the way of being bred a Scholar in* Cambridge, *and had turn'd my Black Coat to a Red. If he had told you, that I preach'd the laſt* Sunday *in St.* Martins *Church in his Gown, and his Reverence Mounted the Guard in my Red Coat, it had been every whit as true as the other. For I was never on this ſide* York *till after the beginning of the* Shaftsburian *Plot, long before which time, and ever ſince, I have been a* Roman Catholick, *unlikely therefore to have perferment in* Cambridge; *nor was I ever in that City but once, that I went through it, and ſtaid not above three hours in the Town, which was alſo in the Plot time, and* (I ſay) *then a* Catholick. *The Dr. ſays I Compliment him with* Vicious Man, Proud, Heretick, Wolf, Man of Geneva. *All which I flatly deny in this ſence that the Dr. ſpeaks it: As for the firſt term,* Vicious Man, *I nether ſpeak it of him or any other, but of all Vicious Men in general, as you'l ſee in what follows in this Epiſtle, for in no other place have I any ſuch word:* Proud, *I name not in any caſe, otherwiſe than below where I deſire God to deliver him from that* Spirit of Pride, *&c. which, as far as I can remember, is the very words of the loſt Papers; and as for* Heretick, *where you find it nam'd in the following Treatiſe, you'l ſee in what ſenſe 'tis ſpoken;*

* M. T. broke open the Cheſt for the Let. and gave it the D.

ſpoken; Wolf, *I name no otherwiſe, than by applying that Text of Scripture*, Matth. 7. 15. *To all ſuch as deceive the people under the pretence of being Prieſts, and yet are not in Orders, as you may ſee by what follows: There is not ſuch a word as* Man of Geneva *in all this Treatiſe, ſee in what ſenſe* Geneva *is nam'd*, (p. 28) *which is the very word that was in the loſt Papers. And when you have ſeen all this, conſider our Dr's. Integrity. The Dr's. friend* A. B. *charges me with* Perſonal Accuſations and general Calumnies againſt Reformers and Reformed Churches. *To which I anſwer, that I ſpeak nothing but what I prove for the moſt part from* Proteſtant *Evidence*; *ſo that theſe Accuſations and Calumnies are none of my words but the words of the Reformers themſelves*; *and if the Birds defile their own Neſts the fault is none of mine.*

But if (good Reader) *thou think that I handle my Adverſary in this following* Duel, *ſomewhat too roughly*; *for Souldiers, I muſt confeſs, are not altogether ſo ſofiſinger'd as delicate Cockneys*; *yet pray be ſo Impartial, as not to paſs any Cenſure till thou well underſtand the Caſe, and conſider'ſt the* Motives I have to ſevere Language; *And then I doubt not but thy Cenſure will be much milder, than I might otherwiſe expect. Dr.* T. *for his* Motives to ſevere language towards that ſort of Men [*Catholicks*] *tells a ſtrange ſtory of a falſly ſuppos'd* Catholick* *that injur'd his Father*; *I call him a falſly ſuppos'd* Catholick, *for I am certain he was rather a Devil than a* Catholick; *and perhaps it might indeed be ſome little Elf or Ghoſt*, (God bleſs us) *becauſe he turn'd ſo ſuddenly into thin Air, e're any body wiſt, and ſo unexpectedly vaniſh'd away.* And in a little time (*ſays the Dr.*) He as it were vaniſh'd away. *Would I ſpend time and paper, I could tell thee of far greater Injuries I have ſuffer'd from the hands of Proteſtants, than this the Dr. relates of the Committee Miniſter that only eas'd his Father of one of his too unwieldy Benefices, when the Committee had Enacted that no Clergy Man ſhould hold too*; *Yet to take ſuch Perſonal provocations for ſufficient* Motives to ſevere

* One *Gubbard* a Committee Miniſter.

ſevere Language, *is, what I hope through Gods Mercy never to be guilty of, ſince it argues a Spirit of Revenge, no ways beſeeming any one that pretends to the Title of a Chriſtian. But when I ſee Religion ſlurted at, Truth blaſted with the peſtiferous Breath of her mortal Enemies, The Primitive Fathers trampled under feet, and Chriſt's ſeemleſs Coat rent in pieces; Then I can no longer have patience, then I am* mov'd to ſevere Language towards that ſort of men, *who thus boldly bid defiance to Heaven; and what good Chriſtian in the World can blame me? My anger notwithſtanding is not againſt the Perſons of thoſe who commits ſuch extravagant outrages, I have no hatred againſt any body becauſe of their Vices, 'tis only the Vice that is odious in whomſoever 'tis found; Therefore whatever D. T. finds in this Treatiſe that may ſeem too harſh, yet let him not think that I have the leaſt prejudice or ill will againſt himſelf in perſon: For I do ſolemnly proteſt, that ſo far I am from wiſhing any manner of harm to his Reverence, that on the contrary, I humbly beg of Almighty God to deliver him from that ſpirit of blindneſs, pride, and obſtinancy, which poſſeſſes him, and to call him into the Boſom of his Holy* Catholick Church, *out of which he knows full well he cannot be Sav'd, and at the laſt to bring him to Eternal Bliſs. What I wiſh to him, I heartily deſire to all thoſe who are out of the Pale of Gods Holy Church; for whoſe happy Converſion and Everlaſting Happyneſs, he daily offers his Prayers at the Throne of Divine Mercy, who could willingly, and with all his heart give the life of his own Body for the Salvation of his Neighbours Soul.*

Tho. Ward.

Some

Some NOTES *upon* A. B's. *Pamphlet call'd the* SPECULUM Conſidered.

THough his jugling Conſiderations are ſcarce worth the taking notice of, yet that the unwary Reader may not be deceiv'd, I will ſet down theſe two or three following Obſervations. Firſt, the Teſtimonies of Holy Scripture he paſſes over with ſilence, being glad he gets his back turn'd of 'em. His Anſwer to the Fathers words, is, that they are *Spurious* and *Suppoſititious*, which he proves either by the undeniable Teſtimony of his own bare word, or by telling us ſuch and ſuch modern Criticks accounted them ſo; but ſeldom or never Citing their Words, or quoting the place where to find ſuch Critical Cenſures; So that when the moſt is made on't, 'tis but his own word yet. The reſt of the Fathers Teſtimonies that he brands not with the Title of *Spurious*, he either ommits, as if they were as Inviſible as the Church of *England* was before *H. 8th.* and *Ed. 6th.* days; or elſe reckons them no more than *Compliments to the Pope*, St. *Cyprians Compliment*, *Meer Compliments*, *Pieces of Flattery*, *Rhetorical Flights*, *Rhetorical Apoſtrophes*, *Ironical Expreſſions*, *Hiſtorical Apoſtrophes*, &c. telling us in plain *Engliſh*, *That Orators* (ſpeaking of the Holy Fathers,) *never contain themſelves within the ſevere bounds of Truth, when writing* Encomiums. Thoſe are very eaſie and ready ways to confute the Holy Fathers, ſo far as they'l hold water, which will be no further, than among thoſe who have ſo much Faith as to believe whatever Dr. *T.* or his anonymous friend *A. B.* ſays for truth, though contrary both to the Fathers and Apoſtles.

'Tis not amiſs to take a little notice of their Contradictions, Dr. *T.* denies Pope *Leo* to have preſided in the Council of *Calcedon*. *A. B.* p. 17. in Epiſtle to the Dr. grants that

that the Legates of Pope *Leo* ſat before all other Biſhops, gave their Votes in the firſt place, and ſubſcribed before all others. Could they have done all this if there had been any other Preſident? *Dr. T.* denies that Pope *Vigilius* Preſided over the ſecond Council at *Conſtantinople*, either by himſelf or by his Legates. *A. B.* atteſts, that no General Council could be held without the Preſence of all the Patriarcks, either by themſelves or by their Legates, having told us in his words immediately preceeding, that the Biſhop of *Rome* is the moſt emminent of the *Weſtern Church*, and firſt Patriarck of the world, ſee *p.* 83. And before, in *p.* 14. he grants, that after the Rights of ſeveral Patriarcks were ſettled, this Preſidency of place (as he calls it) was ever given to the Pope or his Legates, if preſent. And in General Councils they muſt of neceſſity be preſent, elſe could they not be counted General, as the ſecond of *Conſtantinople* was.

In *p.* 49. in the Church of *England* (ſays he) we have a Succeſſion of Biſhops continued down from the Apoſtolick times to this day: The Nomination or particular Enumeration of them is neither neceſſary or uſeful. Yes *Sir*, 'tis ſo far neceſſary and uſeful, That if you can name ſuch a ſucceſſion of Biſhops that was not in actual communion with the Church of *Rome*, (as the Biſhops of the Church of *England* at this day are not) and believed no other *Doctrine* but what is approv'd on in the 39 Articles of the Church of *England*, (as the *Engliſh* Biſhops now do.) you will certainly gain all the *Roman Catholicks* in *England* to your ſide. Therefore good *Sir* (*A. B.* or *Dr. T.* or what your Name is) keep us no longer in ſuſpenſe, but let us have a Catalogue of them for Gods ſake, that we may embrace your eaſie Religion.

In *p.* 50. *We*, ſays he, *no leſs firmly than our Adverſaries believe the* Catholick *Church to be one: We willingly allow that there is no hope of Salvation out of the Pale of the Church, and have always aſſerted Schiſm to be a damnable Sin. But that the Particular Church of* Rome, *or in Communion with the See of* Rome, *is that Univerſal Church*, our Author, denies. Let him tell us what other *Church*, whether the *Church* of *England*, or that of *Geneva*. The *Confeſſion* of *Auxburg*, or the Kirk of *Scotland*, the *Greek Church*, or altogether?

There is a Reply to my Letter *under the name of* C. D. *to* A. B. *but becauſe 'tis no more than a piece of* Billinſgate *ſtuff, 'tis not worth the taking notice of.*

THE

DUEL

BETWEEN

Dr. Tenison

AND THE

Catholick Souldier.

HAving read Dr. *Tenison's* Account of a *Conference*, held about Religion between him and *A. P.* I was amaz'd to see, that the *Speculum Ecclesiasticum* should so alter the *Dr's* ever-even temper, and put him upon so strange a kind of ferment: I cannot easily imagin, what he can find in it, that should agitate his calm Spirits, and force his gentle Blood into so unwonted a Collision; unless 'twas, because that *Prospective-Glass* set before his Eyes the *Real Presence*, a thing (which if one may infer from the present Odium he has against it) he

wiſhes never to ſee either here or hereafter: Or elſe, becauſe it told him, that *Prayer to Saints, Confeſſion of Sins, and Abſolution from them, Purgatory*, and *Prayer for the Dead*, &c. was the Doctrine of the *Primitive Church*: Or perhaps (which is as likely as any thing) becauſe it ſhew'd him a viſible Succeſſion of Paſtors in *Chriſt*'s *Church*, which he could not do in his own without 10000 *l.* worth of Books: But what ever the matter was, the Dr. ſeems to have been in a violent heat againſt the *Souldiers* Papers (as he ſcoffingly calls them) when I am confident the Innocent Papers meant him no more harm than the Author of them does, which to my knowledge is none at all; unleſs he think it an Injury, that the *Souldier* brings the Light of *Primitive Truth* to diſpel the Darkneſs of his *Modern Falſhood*, As knowing well enough, that the only way to Paint out his own pretended *Reformation* in her Natural Colours, is firſt to delineate the *Church* of *Chriſt* in Her *Primitive Air*: For Vice never appears in a more horrid and miſhapen Figure, than when in preſence of her contrary Virtue. If, I ſay, the Dr. think himſelf injur'd by the *Souldier* in this kind, let him excuſe him, who is no leſs a *Souldier* of *Chriſt*, than of the *King*, and therefore neither aſham'd nor affaid to fight our Lords Battle againſt the moſt formidable *Goliah*.

But to come a little cloſer to the matter, let us ſuppoſe two Damoſels: The one as Beautiful, as ever God and Nature made; and the other as Deform'd, as the quickeſt Fancy can imagine, ſhould look together in a Glaſs, would not (think you) the Gaſtly and Hag-like Viſage of the one, appear ſtill more hideous and ugly in preſence of the others

Angelical

Angelical Beauty? And muſt the Innocent *Looking-Glaſs* be condemn'd of Partiality, for making the one appear ſo Heavenly Fair, and the other ſo Helliſhly Deform'd?

This is the Caſe (compar'd with the *Catholick Church*) of all our *Reformed* [*Deformed*] *Churches*. For when on the one ſide they behold the Glorious Spouſe of *Chriſt* without ſpot or wrinkle in Her *Primitive Robes* and always the ſame, as at this preſent day; And on the other, their own home-ſpun Antick Lady in the careleſs and tawdry Dreſs of an *Adultreſs*, Deckt up by her pretended *Reformers*; then they fret and fume, and blame Antiquity for repreſenting God's Church ſo Beautiful; Then they begin to inveigh againſt the *Primitive Fathers*,: Then muſt the Works of Antient St. *Ambroſe*, St. *Anacletus*, &c. be accounted Spurious; but upſtart *Martin Luther*, held for *an Excellent Inſtrument of God's* (as the Dr. affirms him to be) *ſome grains* (forſooth) *of allowance being given to him.*

But now let us ſee, what Faults the Dr. himſelf finds in the *Souldiers* Papers, againſt which he thus outragiouſly exclaims.

The firſt is *Antonio*, falſly Printed for *Antonino*, and this *he ſuppoſes in Charity* (for the Dr. you muſt know overflows with *Charity*, if his *Epiſtle* to his *Pariſhioners* be true) *is the miſtake of the Printer*, and indeed he's not miſtaken, for ſo it is: and ſo is alſo the next, the omitting of the word (*by*) as I can ſhew him in the Written Copy, which I have yet by me. And as for the Tranſlation of *Man* for *Fleſh*, in theſe words, *As* by * *the word of God, Jeſus Chriſt our Redeemer being made Man*, when according to the *Greek*, it is *being made Fleſh*. I

* This is the word omitted.

follow'd the *Latin* Edition; And if the Dr. think this ſo groſs a miſtake, let him take it, and make, what he can on't; I doubt, all the advantage, he'll get by it, will be but to ſhew the World, how frivolous and vain his ſilly Cavills are; unleſs perhaps his Reverence intends to deny the Humanity of *Chriſt* (as he does the *Real Preſence*) and ſo thinks that the Tranſlation of *Fleſh*, rather than *Man*, may make the more for his purpoſe, and yet that cannot be much neither.

But all this *Noiſy* (to uſe his own new coyn'd word) *Jargan* ſignifies not much, except it be to ſhew us how little the Dr. has to do, for without doubt his thus beating the Air, and fighting with Feathers, argues want of other buſineſs. But rather than ſuch a ſtirring Man ſhould lye idle, I'll do with him as the Conjurer did with the Devil, when he ſent him to make Ropes of Sand, I'll ſet Dr. *T.* to Write an Anſwer to the little Book titled, *Pax Vobis*, which if he perform, I my ſelf (though I have but a Foot-Souldiers Pay for ſubſiſtance,) will undertake to ſatisfie the Scribe.

But now the Dr's blood begins to riſe, (pray good Women * keep out of his way!) now he begins to let fly even at St. *Ambroſe* himſelf, at St. *Anacletus*, at the *Arabick* Book of the Council of *Nice*, and at any thing elſe that lies in his way: And who can expect better play from a Man, that has ſo much of the ſpirit of *Luther*, *Calvin*, *Beza*, and the reſt of the Reforming giddy Gang upon him? Theſe did not only detract from, and calumniat the Holy Fathers and bleſſed Apoſtles, but blaſphem'd even Chriſt himſelf, and deny'd the *bleſſed Trinity*, as (if you'l pardon a ſhort Digreſſion) I will ſhew you.

* There's none but Women and Children in danger, he plays too open for Men to ſuffer by him, eſpecially thoſe of the *Learned World*.

Be

Be it, says *Luther, that the Church,* Auguſtin, *or any other Doctors, that* Peter *and* Paul, *nay, that an Angel from Heaven ſhould Teach otherwiſe than I Teach, yet my Doctrine is ſuch, that it ſets forth Gods Glory; I know I Teach no Human, but Divine Doctrine.* An Excellent Inſtrument. *Luther* in Ep. ad *Gal.* c. 1, 2. & To. 5. *Wittemb.* An. 1554. Fol. 29.

Zuinglius, one of the greateſt Oracles of the Church of *England,* ſays, *'Tis a great ignorance to believe any Infallible Authority in the Goſpels or Epiſtles of the Apoſtles.* *Zuing.* To. 2. contr. Catabapt. fol. 10.

Beza, another Demi God of the Church of *England,* blotted out of St. *John* the Hiſtory of the *Adultreſs,* as judging it a Fable. Pax vobis *p.* 70

Clebitius affirms, *that St.* Luke's *Relation of Chriſt's Paſſion is not true, becauſe, it does not agree with that of* Matthew *and* Mark, *and that more credit is to be given to Two, then to One.* *Cleb.* Victori verit. arg. 5.

Calvin ſays, Peter *conſented to, and added to the Schiſm of the Church, to the overthrow of Chriſtian Liberty, and Chriſt's Grace.* *Cal.* in cap. 2. ad *Gal.*

Whitaker ſays; *'Tis evident, that after the Deſcent of the Holy Ghoſt, the whole Church, even the Apoſtles err'd; and* Peter *err'd in Doctrine and Manners.* *Whitak.* de Eccleſ. contr. Bellarm. Cent. 2. 9. 4.

Brentius, one of *Luthers* Diſciples, affirms, *That* Peter *and* Barnabas, *together with the Church of* Jeruſalem, *err'd after receiving the* Holy Ghoſt. *Brent.* in Apol. Coſ. c. de Concil.

And *Luther* the Maſter Workman, and Dr. *T's. excellent Inſtrument,* ſays, Peter *liv'd and taught* extra verbum Dei. *Luth.* To. 5. *Wittem.* ann. 1554. In Ep. ad *Gal.* c. 5.

Enough of what they ſay againſt the *Apoſtles,* let us now ſee what they write againſt God himſelf, blaſphemouſly making him the Author of Sin.

None

Cal. l. 2. Instit. c. 7. s. & Harm. Evang. in Luc. c. 10. v. 26.

None has ever yet, says *Calvin, kept the Commandments, and God has decreed, none ever shall keep them.*

Again, *The Law and Commandments were given us to no other end, but that we should be damn'd by them; in as much, as it is impossible for us to do, what they command.*

Cal. lib. 3. Inst. c. 21. *sect.* 15, 7, &c. c 22. *sect.* 11. & c. 13. 1. lib. 2. Instit. c. 4. *sect.* 3. & lib. 1. c. 18. *sect.* 2. l. 3. c. 23. *sect.* 4. & lo. 1. de provid.

In another place, *Men are Damn'd,* says he, *for no other cause, but because God will have it so; He is the cause and Author of their Damnation; their Damnation is decreed by God, when they are in their Mothers Womb, because he will have it so.*

In another place he says, *God directs, moves, inclines, and forces the will of Man to sin; and makes use of Satan, as an Instrument for to make us Sin.* Zuinglius, Willet, *and* Beza, *teach the same.*

Luth. lib. de Servo. Arbit. *cont.* Erasm.

And *Luther,* Dr. T's. *excellent Instrument,* says, *That God Crowns those who have not deserv'd it, and punishes those who have not deserved it; 'tis Gods wrath and severity to Damn the one, 'tis Gods Grace and Mercy to save the other.*

Cal. in Harm. supr. Luc. c. 2. David Geo. Epitom Cent. 16. par. 2. See the Hist. of *David.* Geo. printed by the Divines of *Basil* at *Antwerp,* 1568.

And now against Christ, says blasphemous *Calvin, 'Tis a folly to think, he was not ignorant of many things.*

And *David Georgius* (whom *Osiander* calls a *Man of God,*) writes, *if the Doctrine of Christ and his Apostles had been true and perfect, the Church which they planted had continu'd, but now 'tis manifest that Antichrist has subverted it, as 'tis manifest in the Papacy, therefore it was false and imperfect.*

Luth. Serm. de 50 Artic. in Summa Summarum.

Truly (says *Luther,* Dr. T's. Instrument) *the* Pharisees *were very good Men, and Christ ought not to have found so much fault with them.*

Bernard

Barnard Ochinus, that great Apostle of the Church of *England*, speaks thus, *Considering how the Church was Establish'd by Christ, and wash'd with his Blood; and considering again how it was utterly overthrown by the* Papacy; *I conclude, that he, who Establish'd it, could not be Christ the Son of God, because he wanted Providence.* *Ochinus in præfat. Dialog.*

Again says Impious *Calvin*, *Christ Pray'd unadvisedly the Eve of his Passion; He utter'd Words, whereof he was afterwards sorry: In his Passion, he was so troubled on all sides, and overwhelm'd with Desperation, that he desisted from Invoking God, which was to renounce all hopes of Salvation.* This is also the Doctrin of *Brentius*, *Marlorat*, *Beza* and others. *Cal.* Harm. in Evang. Mar. c. 26. v. 39. and c. 27. v. 46. & lib. 2. Instit. 16. Sect. 10, 11.

He says further, *That Christ's Corporal Death was not sufficient for to Redeem us; but that after having despair'd on the* Cross, *he suffer'd the Death of his Soul; that's to say, That his Soul, after his Corporal Death, suffer'd the pains of the Damn'd in Hell.* And calls them, *Doltish, Brutish men, who will deny it.* *Cal.* lib. 2. Instit. c. 16. Sect. 10. & seq.

Luther Dr. *T's Excellent Instrument*, teaches the same Doctrine, and says, *As Christ suffer'd with exceeding Pains the Death of the Body, so it seems he suffer'd afterwards the Death of the Soul in Hell.* This Evangelical *Dr.* yet further affirms, *That not only the Humane Nature of Christ dy'd for us, but also his Divine Nature.* See his words quoted at large by *Zuinglius* and *Hospinian*. *Luth.* to. 3. Wittemb. in Ep. 16. *Luth.* in Confes. majori de Cæna Domini. *Hosp.* to. 2. in respons. ad Confes. *Luth.* fol. 458.

Let's now see what these great Lights of the Reformed Gospel say against the Unity and Trinity of God.

This

This Text, says *Calvin*, My Father is greater than I, *Muſt be underſtood of Chriſt, not only as he is Man, but alſo as he is God.*

And that the Council of Nice *did abuſe the Text*, My Father and I are One, *For to prove the Unity of both in Nature; whereas it only ſignifies their unity by conformity of Wills.*

And againſt the Bleſſed Trinity he ſays, *That Prayer*, Holy Trinity, one God, have Mercy upon Us, *is barbarous, and does not pleaſe me.* And adds, *The Son has his own Subſtance diſtinct from the Father.* And his Diſciple *Danæus* calls it, *A fooliſh inſipid Prayer.*

Bernard Ochinus, *Edward* VI. Great Apoſtle in the *Engliſh Reformation*, impugns this Myſtery with a ſtrong Diſcourſe; Concluding it with theſe words, *But the Saints of the* Old Teſtament *were not oblig'd to believe this Myſtery; therefore we are not oblig'd.*

And *Luther* himſelf, (whom *Fox* calls, *The Chariot and Conductor of* Iſrael, *and a Man repleniſh'd with Gods Spirit:* And whom Dr. *Teniſon* calls, *An Excellent Inſtrument of God*) caus'd the Prayer, *Holy Trinity, one God, have Mercy upon us*, to be blotted out of the *Litanies*. *That word* Trinity, ſays he, *ſounds coldly; my Soul hates the Word* Homouſion, *and the* Arians *did well in not admitting it.*

The *Dr.* will (I hope) be pleas'd to reſolve me in his next, what kind of *Grains* he will allow, to make theſe his *Excellent Inſtruments* good and currant Weight? I am certain Milſtones are too light, (unleſs hung about their Necks, and caſt all together into the Sea;) and I doubt, the greateſt Rocks in the *Alps* will ſcarce do it.

Conſider

[1] *Cl.* in Harm. in Matth. c. 26. verſ. 64. & in Admon. ad Polon. in Tract. Theolog. p. 794. *Cal* Comment. ſup. Joan. c. 10.

Cal. Ep. 2. ad Polon. in Tract. Theol. pag. 796 In Act. Sciveti pag. 87. Danæus lib. contr. Genebr.

Ochin. l. 2. dial. 2.

Luthe in Poſtil. major. in Enarrat. Evang. Domin. Trinit.

Lib. contr. Latom. to 2. Wittemb an. 1551.

Consider good *Christian Reader*, what Impious and Blasphemous Doctrins these pretended *Reformers* taught. These were the great *Leviathans* of the *Reformation*. And if they scrupl'd not thus abominably to despise and contemn the Primitive Fathers and the Apostles, and Blaspheme Christ himself, nay to deny even the Unity and Trinity of God; what wonder is it, that their Litigious Spawn roll in the same Channel, and disgorge their Gills against the Holy Fathers?

But leaving them, let us return to our *Dr.* who in his account of what pass'd between him and Mr. *P.* in the *Savoy*, speaking of the *Speculum Ecclesiasticum*, says, *There he found a great many Books plainly Spurious; besides that* de Sacramentis *under St.* Ambrose *his Name*, Of which he had before said, pag. 27. *That though there was a Book written by St.* Ambrose *under that Title; This is not it, there not being found in this, the places which St.* Augustin *cited out of that.* What places are these *Dr.*? Why did you not Cite them, that an Answer might have been made thereto? But if these places are not found in this, what then? It is not improbable, that some part of those six Books may have perish'd. Nay, 'tis a great deal more likely, that a part of them might be lost, than that the whole Works should be snatch'd away, and a Spurious Volume obtruded upon the World; no body knowing when or whither the Lawful Heir went, or at what Time, or by whose Means the Spurious Impostor intruded himself. Then says the *Dr. The Style is plainly more Modern and Rude, than that of St.* Ambrose *and his Age.* Not so fast *Dr.* As good a *Latinist*, * as your Reverence,

* Possevinus.

is clearly of another Opinion; you ſhall have his Words by and by. But what is more uſual, nay more commendable, than to vary ones Style, according to the quality of the Subject, treated of? Now this being a work of Inſtructions, St. *Ambroſe's* uſual Style, being very Florid and Eloquent, would have been very improper. Nay, from him it is probable St. *Auguſtin* took that Rule: *The Teacher, when he Inſtructs, muſt not uſe a Lofty, but ſubmiſſive or familiar Phraſe.* But if you compare this with other of St. *Ambroſe's* Works of the like Nature, as *Poſſevin* has done, you'll find, that there is no manner of difference in the Style. The *Dr's* next reaſon is, *That the Verſion of the places of Scripture mention'd in this Book, is not the ſame with that, which St.* Ambroſe *uſes in his Genuine Works.* But this reaſon will ſignify little, if it be conſider'd, that 'tis uſual with St. *Ambroſe* (as alſo with St. *Bernard* and others) not always to uſe the ſame Words in their quoting of Scripture, ſo they keep the Senſe. Nay, 'tis ordinary to mix Scripture in their Writings, without ſo much as pretending to Cite the Book or place. Nor is it to any purpoſe, what the *Dr.* tells us, *That this Book is taken notice of by the Writers of the* 8th. *and* 9th. *Age; the time* (ſays he) *of introducing the Corporeal Preſence:* For the *Dr.* being never able to prove, that the Real (or as he's pleas'd to term it, *Corporeal*) Preſence was then firſt introduc'd into the Church, The notice taken of them, and the Commendations, given them by tho Writers of thoſe Times, are far greater proofs of their being Genuine, than the rejecting of them by the upſtart *Sectaries* of the ſixteenth *Century*, is to prove them

Spurious

Doctor non debet granditer dicere ſed ſubmiſſe cum aliquid docetur, *De Doc. Criſ. cap.* 14.

De Init. Myſt.

Spurious: And of this Opinion alſo is the Learned *Poſſevine*, who has of them theſe following words, *Theſe Books of St.* Ambroſe de Sacramentis, *are in very deed St.* Ambroſe *his own Work; both becauſe they are Cited above 500 years agoe by* Lanfrank, Quitmund, *and others; and alſo becauſe they are of the ſame Style and Similitude with thoſe St.* Ambroſe *writ*, De initiandis Myſteriis. *Cardinal* Bellarmine *with almoſt all others, are generally of the ſame Opinion.* If you are not ſatisfied with theſe Teſtimonies, ſee *Paſchaſius*, *Bertramus*, *Deodatus Leodienſis*, *Lanfrancus*, *Berengarius apud Lanfranc.* *Algerus*, *Quitmundus*, *Hugo Longinenſis*, *Ivo Carnotenſis*, *Gratianus*, *Magiſt. Sententiarum*, &c. All which Cite and Allow them to be St. *Ambroſe* his own Works. And the Authority of the *Breviary* alone, approv'd by a Congregation of *Cardinals*, is much beyond that of Cardinal *Bona* alone.

Ambroſii libri *de Sacramentis* ſunt verè *Ambroſii* tum quoniam ante Annos quingentos citantur à *Lanfranco*, *Quitmundo*, & aliis, tum quia ſunt ejuſdem Styli atq; ſimilitudinis cum iis, quos ſcripſit de Initiandis Myſteriis. Idem cum reliquis penè omnibus ſentit etiam Cardinalis *Bellarminus*, *Poſſiv. in to.* 1. *fol.* 58. *Edit. Colon.* 1608.

Who ſees not already, with what a ſtrange kind of contradictory ſpirit our Dr's. poſſeſt? and yet this is not ſo much to be wonder'd at, as that a Man of his repute for Modeſty and Prudence, ſhould ſuffer it to appear ſo openly, without being aſham'd that others ſhould take notice of it. *But what does the Brazen Man, that ſtands in St.* James's Park *bluſh at*?

The *Dr.* next cenſures the third Epiſtle of St. *Anacletus*, as Spurious, without giving us the leaſt ſhadow of a Reaſon for his Aſſertion; but Magiſterially expects, we ſhould reſt ſatisfy'd with his Word, which ſure he thinks ought to paſs for *Goſpel*. I know not indeed, what it may do at St. *Martin's*, but I am certain, it will ſcarce do ſo at St. *James's*. Thoſe who pleaſe to look into the firſt

Tome of the *Councils*, will find, that there's the ſame Authority for this Epiſtle, that there is for his firſt and ſecond, or for his Decrees; and as much for thoſe, as there is to prove, that there was ever ſuch a man as St. *Anacletus*. See *Binius*'s Notes upon it, It is an Authentick Epiſtle with him, and I think his Credit's as good as the *Dr*'s. I would therefore gladly know of Dr. *T*. what reaſon we have to reject this, as Spurious, and receive thoſe for Ligitimate? I grant, there are ſeveral things in this Epiſtle, contrary to the Sentiments of our modern *Reformers*; But what of all that? Let them find in it any thing, diſagreeable to the Doctrin of the *Catholick Church*, and then we ſhall have cauſe to ſuſpect it. In the mean time, if all muſt be torn out and rejected as Spurious, that a few conceited *Novelliſts* (ſuch for example as Dr. *T*. or the four *Magdeburgian Centuriators*) ſhall diſlike, we ſhall be oblig'd to Caſtrate the *Scriptures*, as well as the Works of the *Fathers*; as ſome of the *Reformers* have already done, *viz*. *Luther* Dr. *T*'s *Excellent Inſtrument* for one, who ſays, *There is never a perfect Sentence in the Book of the* Eccleſiaſtes. And again, *The Opinion that there are four Goſpels, is a falſe Opinion, and to be aboliſh'd; for the Goſpel of St.* John *is the only fair, true and principal Goſpel.* He alſo rejected the Epiſtle of St. *James* and other parts of *Scripture*.

Luth. Conviv. Serm. Tit. de lib. vet. & Nov. Teſt.

Luth. lib. de Scrip & Eccleſ. Auth. cap. 3.

And Dr. *Abbot* Biſhop of *Canterbury*, and *Smith* Biſhop of *Gloceſter*, dealt never a whit better with the Scripture, when they alter'd and corrupted that new Tranſlation, made in King *James* I. time, to make it ſpeak juſt what they pleas'd themſelves: As Sir *Henry Savile* told Mr. *Richard Montague*

tague (afterwards pretended Bishop of *Chichester* and *Norwich.*) For when Mr. *Montague* told Sir *Henry* (to whose care the Translating of St. *Peter's* Epistles was committed;) *That he wonder'd he would pervert the sense of the Apostle about Christ's descent into Hell.* Sir *Henry* answered, *That the said Bishops,* Abbot *and* Smith, *corrupted and alter'd the Translation, made by King* James *his Order.*

Kust in his *Protestancy condemn'd* pag. 89. *Polit. Catech.* pag. 90.

Beza was also notorious for such impious pranks through his whole Translations of the Bible; and so are all our own *English* Translators, whose example if we must be oblig'd to follow, we must e'en by degrees pull out piece after piece, Text after Text, Epistle after Epistle, Gospel after Gospel, till at last we have neither Father, nor Scripture, Apostle, nor Christ, nor any thing at all left, but Atheism the monstrous birth of idle Brains.

The next, censur'd as Spurious by our Dr. is *Canon* 39. *Arab. of the first Council of* Nice, though without giving us any more reason for this, than for his condemnation of the last mentioned Epistle. Had he indeed found any thing in this Canon, contradicting the Doctrin of Christ's Church, or the 20 approved Canons of the same Council, he might then have had some ground for his frivolous Cavils. Let those, who desire to be inform'd of its Authority, look into the first Tome of the Councils where they'l see the whole Book it self, as also the History of it, with what *Binius* and others * write of it; yet not one of them give it such a Character, as Dr. *T.* has done. Besides, both *Coccius,* and *Gualterus,* Men † of Learning and Integrity, not Inferiour (I suppose) to Dr. *T.* have not scrupl'd to make use of this Book, yea, of the very same place

* *Præfat. Alfonsi Pisan. vide etiam Fran. Turrian. in lib. de dogmaticis Characteribus & in lib. de Pontificum decret. Epistolis.*

† Cocc. l. 7. Hier. Eccl. Art. 4. Gualter in Chron. Secul. 4. fol. 348.

place and words, Cited in the *Speculum*: So that the Dr. will not gain the prize, by endeavouring to blaſt the credit of the *Speculum Eccleſiaſticum*, from what he can ſay againſt the *Arabick* Book of the Council of *Nice*. He has juſt the ſame reaſon to rail againſt St. *Ambros*, St. *Auſtin*, St. *Herom*, and others, for * Citing Canons of the ſaid Council of *Nice*, that are not extant among the 20 vulgar Canons; or againſt the firſt Tome of the Councils, for having the ſaid Book bound up in it, as he has againſt the *Speculum*, for Citing a Proof out of the 39th Canon of it.

* St. Amb. l. 10. Ep. 82. St. Aug. Ep. 110. St. Hier Præfat. Judith. St. Athanaſ. in Ep. de Synod. Armeniâ & Seleuci. Julius Papa.

Nor does he ſhew us any other ground for his rejecting of *S. Cyprian de Cœna Domini*, than the Authority of his own will. Till therefore he make either a fairer, or more forcible Paſs, I ſee no occaſion of Defence: Notwithſtanding, I will tell him that this Book has always been receiv'd under St. *Cyprian's* Name, though perhaps not always bound up with his other Works, (which, I ſuppoſe, is the reaſon, why Dr. *T.* objects againſt it.) There is nothing found in it diſagreeing to the Primitive Doctrine of the Church: We find nothing to the contrary, but that it is as ancient as the reſt of St. *Cyprian's* Works. All this conſider'd, the reaſon why Dr. *T.* quarels with it, (if he have any reaſon at all) will prove but very weak: But ſome (and perhaps Dr. *T.* for one) may object againſt the ſtyle, as not agreeing with the reſt of St. *Cyprian's* Works; what then, muſt it not therefore be his? No Man writes always in the ſame ſtyle, becauſe he has not always the ſame Subject; but this cavil I have anſwer'd before, when ſpeaking of St. *Ambroſe*. But to be ſhort, if this Sermon be not St. *Cyprian's*, I would have Dr. *T.* to tell us,

whoſe

whose it is, by whom, and in what Age it was first intruded into the World; for, as I said before, things are not to be cast away at the dislike of every new fangled Fault-finder. But all the Dr. drives at, is to stain the *Speculum* with his unwholsom Vapours, lest such poor Souls, as his Reverence and Brethren in the Lord have dred up in Ignorance and Errours, should get a glimps of their true Guide, and consequently be brought into their right Rode to Felicity.

But admit this Book be not Authentick, (as he would have it,) yet one Swallow makes no Summer; there are in the *Speculum* clouds of Witnesses, besides This, or That other, misplac'd upon St. *Cyril* of *Jerusalem*, which the Dr. makes such a *wisse* * clutter about. There are, I say, in the *Speculum* more than One, or Two, or Ten Fathers, proving every point there treated of, besides the Testimonies of Holy *Scriptures*: So, that if Dr. T. go about to disprove One, and not all, he may e'en as well spare his labour, and fall to picking of straws; for there's not one Father there Quoted, but's of greater Credit, without Comparison, than all the Doctors, Pastors, or Ministers of the Church of *England*, or of all the whole Corporation of pretended *Reformers*; because *Protestants* confess, that the Church, when those Fathers flourish'd, was in its Primitive Purity; and now they do not deny, but that their very best Reformed Churches are Fallible, Erronious, and far from the Integrity of those times, either in Doctrine or good Manners: In so much, that *Musculus* a *Lutheran* shames not to write the character of the *Reformation* in these words. *Thus it is with us at present, that*

* *I use the Dr's. fine, new word.*

Musculus Dom. 1 Adventus & lib. de Proph. Christi.

that if any be desirous to see a great rabble of Knaves, turbulent Spirits, deceitful Persons, Couzners, and debauch'd Men, let him go to a City where the [Reform'd] *Gospel is purely Preach'd, and he shall find them by Multitudes; for 'tis more manifest then the day-light, that never were there more unbridled and unruly people among the* Turks *and* Infidels, *than the Professors of the Reformed Gospel.* A fair Credit for them.

And we need not doubt the truth of what he says, (though a *Protestant*) because Dr. *T's. excellent Instrument, Luther*, confirms the same in these Words, *The World grows worse and worse, and Men are now more covetous, revengful, and Licentious than they were in Popery.*

Luth. in Postil. super Evangel. Dom. 1 Advent. & Dom. 26. post Trinit.

Mr. *Stubs*, another of the same Fraternity, says no less: *After my Travels round about all* England, *I found the people in most parts proud, malicious, ambitious, and careless of good Works.* You see the credit of the Reformed Gospel increases. Another of the Godly Reformers, Mr. *Richard Gefery*, in his Sermon Preach'd at *Paul's Cross*, Printed *Anno* 1604. *I may freely speak what I have plainly seen, that in* Flanders, *never was there more drunkenness; in* Italy, *more wantonness; in* Jury, *more hypocrisie; in* Turky, *more impiety; in* Tartary, *more iniquity, than is practis'd generally in* England, *and particularly in* London. These are the effects of the *Reformed Gospel*. O blest Reformation, that such Fruits follow! This is the way to Heaven, O happy Men, that have hit on such a Road! But enough of these Holy Men to turn a Mans stomack against a Religion, that teaches such Sanctity; let's now venture another push with the Dr. perhaps he's a little refresh'd by this time.

Stubs, Ep. Dedicat. in his Motives to good Works.

This

This Magical Glaſs (ſays he) *ſets before our eyes Pope* Leo, *preſiding in the Council of* Calcedon, *and Pope* Vigilius, *preſiding in the Council of* Conſtantinople, *with other ſuch ſights, which the Learned World never ſaw before.* Upon my word this was a ſharp Encounter, what's paſt was but ſparring blows to this. But pray good *Dr.* not ſo faſt; ſoft, and fair goes far. Theſe Oracles of yours are not deliver'd *ex bucca veritatis*, though Dictated by the ſpirit of the Church of *England.*

Binius, in his Notes upon the council of *Chalcedon*, * not only tells us, but alſo ſufficiently proves, that Pope *Leo* by his Pontifical Authority, call'd the ſaid Council, and alſo by his Legates Preſided in it: His words are theſe.

* *To* 2. *Concil, fol.* 410. *Edit. Colon.* 1618.

Since this Council was at the Emperours Requeſt call'd by the Authority of the Roman Pontif, *and all the Biſhops of the whole World by his command aſſembled together, as is manifeſt from what we have already ſaid on the word* Concilium: *Since, laſtly the* Roman Pontif, *by his Legates, Preſided over this meeting of Holy Fathers; who can deny this Council to be Univerſal and Oecumenical? That the Biſhops,* Paſchaſius *and* Lucentius, *and the Prieſts,* Boniface *and* Baſil, *were preſent at, and preſided in this Synod, by vertue of their Legatine Office, is atteſted by almoſt every Action of the Council: For they in almoſt all the Actions, are firſt nam'd, ſit firſt, ſpeak firſt, and ſubſcribe firſt, by no other Authority certainly, than that*

Cum ad Inſtantiam Imperatoris hoc concilium Auctoritate Romani Pontificis indictum ſit, juſuque ejuſdem omnes Epiſcopi totius Orbis convocati fuerunt ut patet ex iis, quæ diximus ſupra verbo *Concilium*. Cum deniq; huic Sanctorum Patrum conventui Romanus Pontifex per ſuos Legatos præſederit quis Univerſale & œcumenicum eſſe neget? Paſchaſium & Lucentium Epiſcopos; Bonifacium & Baſilium Presbyteros Legationis munere fungentes Synodo interfuiſſe ac præſediſſe; ſingulæ ferè Actionis Concilii atteſtantur. Ipſi enim in omnibus prope actionibus primi nominantur, primi ſedent, primi loquuntur, & primi ſubſcribunt, non alia ſané Auctoritate quam ut jus Præſidendi à Pontifice ſibi delegatum ipſo facto uſurparent. Quid

they

quod ipſi Legati, definitivam ſententiam in *Dioſcorum* pronuntiantes apertis verbis indicent. Act. 3. Se id Nomine Pontificis velut Univerſi Concilii præſides præſtare? Verba ſententia hæc ſunt.-- *Sanctiſſimus ac Beatiſſimus Papa caput Univerſalis Eccleſiæ Leo, per nos Legatos ſuos Sancto Synodo conſentiente, Petri Apoſtoli prædictus dignitate, qui Eccleſiæ fundamentum & petra Fidei, & Cæleſtis Regni janitor nuncupant Epiſcopali dignitate Dioſcorum nudavit, & ab omni Sacerdotali opere fecit extorrem.*

Quod Supra Nominatis Epiſcopis ac Presbyteris Auctoritate Pontificia collata ſit præſidendi Auctoritas, ipſi Sanctus *Leo* Pontifex Epiſtola quam Scripſit ad Synodum Chalcedonenſem profitetur his vebis.---

In his Fratribus Paſchaſio & Lucentio Epiſcopis, Bonifacio & Baſilio Presbyteris, qui ab Apoſtolica ſede Directi ſunt, me Synodo veſtra fraternitas exiſtimet præſidere.

Deniq; ex ſynodica ipſius Concilii ad Leonem Scripta, quæ habetur poſſe finem Concilii manifeſto Conſtat, ipſos Legatos non tantum præſidendi Auctoritatem habuiſſe & Uſurpaſſe; verum etiam ab omnibus Patribus Concilii pro præſidibus agnitos & honoratos fuiſſe.---

Tu quidem, inquiunt, *ſicut membris caput præ eras in his qui tuum tenebant ordinem benevolentiam præſtans.*

they might ipſo facto, *enjoy by the right of Preſiding, Delegated to them by the Pope. And which is more, the Legates themſelves pronouncing the diſinitive Sentence againſt* Dioſcorus, *do in plain words declare* (Act. 3.) *that they preform'd the Act in the name of the Pope, as Preſidents of the Univerſal Council.* The words of the Sentence are theſe: The moſt Holy and Bleſſed Pope *Leo*, Head of the Univerſal Church, endow'd with the Dignity of St. *Peter* the Apoſtle, who is call'd the Foundation of the Church, the Rock of Faith, and the Porter of the Heavenly Kingdom, has by us his Legates, with the conſent of the Holy Synod, depriv'd *Dioſcorus* of the Epiſcopal Dignity, and remov'd him from all performance of the Prieſtly office.

And further, *That the Authority of Preſiding was conferr'd by the Pontifical Authority on the above-nam'd Biſhops and Prieſts, Holy Pope* Leo *himſelf, in an Epiſtle which he wrote to the Synod of* Calcedon, *does in theſe words profeſs,* Your Brotherhood may in theſe Brethren, *Paſchaſius* and *Lucentius*, Biſhops, *Boniface* and *Baſil*, Prieſts, who are ſent to the *Apoſtolical See*, eſteem me to Preſide in your Synod.

Laſtly, 'Tis evidently manifeſt from the Synodical Letter of the Council it ſelf, written to Pope Leo, *which is ſet down*

down after the end of the Council, that the ſaid Legates not only had, and enjoy'd the Authority of Preſiding, but alſo, that they were by all the Fathers of the Council acknowledg'd and honour'd as Preſidents. Thou indeed, ſay they, ſhewing thy good will, did'ſt, as the Head over the Members, Preſide in theſe, who held thy place.

Tell me now if it is not a thing to be wonder'd at, that ſuch a mountain of the *Learned World*, as Dr. *T.* would ſeem to be, ſhould ſink into ſo ſilly a mole-hill, as this is. But God grant he ſink no lower, ſince, (as a late Reform'd Preacher * ſaid in his Sermon) *he that weds himſelf to a Lie, Marry's the Devils Daughter, and the Portion her Father gives with her, is Hell.* You ſee what kind of Conſort the Dr. has choſen, and if he make much of her, he need not doubt of the payment of her Portion at the time appointed.

*Mr. *W. Jenkins*

But, perhaps when all's ſaid and done the depth of the Drs. meaning may be, that thoſe Popes, *Leo* and *Vigelius*, did not preſide in the ſaid Councils, becauſe they were not perſonally preſent there, but preſided by their Legates. If ſo, he may juſt as well, and with the ſame reaſon aſſert, that the King of *England* acts not in the Courts of Foreign Princes by his Embaſſadors, but that all their Tranſactions there are purely by their own Authority, without the leaſt dependence on the King their Maſter.

'Tis alſo the ſame thing, to ſay, that our King governs not in *Scotland* or *Ireland*, becauſe He is not perſonally preſent there; or that He is not King of *Jamaica*, or other of the *Weſt-India* Plantations, becauſe He Governs not otherwiſe there than by His Deputies! And if this be the Drs. out-leap, let him e'en take Line enough along with him.

him. I muſt confeſs, 'tis not altogether unlike the local Doctrin of our pretended *Reformers*, who will have Chriſt ſo confin'd to the right hand of his Father, that he cannot be preſent in the *Euchariſt*; And the Saints and Angels ſo Chain'd in Heaven, that they cannot be preſent with us to hear our Prayers, or Miniſter to us. Yet for all this, they will not deny the Devil to have power and liberty to rove up and down, Where ever he pleaſes. —— And indeed we may find they have ſome reaſon too for *Their* teaching ſuch Doctrin, if we but reflect, *That thoſe, who are not of the Church Militant, can have no Fellowſhip with the Church Triumphant:* So that in this caſe they may be born with for Teaching, and believing that the Saints and Angels have loſt this little Globe of Earth, amongſt the Innumerable multitude of other Stars, and ſo are never able to find the way hither any more, becauſe for their own parts, they have no manner of Communion with either Saints or Angels. But that the Devil trotts daily up and down amongſt them [*pares cum paribus*] they know by Experience, eſpecially Dr. *T*'s *Excellent Inſtrument*, *Luther*, who confeſſes, *That he ſlept as frequenly with the Devil, and was more familiar with him, then with his holy Wife* Kate Boren.

Proteſtants believe no Communion of Saints, *neither have they any, becauſe they are no part of the Church Militan.*

Luth. Coll Mens. Germ. Fol. 281.

The ſame may be ſaid of *Coroloſtudius*, who in his laſt Sermon ſaw the Devil that came then to applaud his Doctrin; and three days after to fetch him away.

Polit. Catech. P. 49.

Zuinglius was alſo no leſs inſtructed by the Devil how to anſwer the Senator of *Zurik*, that had ſhamefully confuted him in publick, *When* (ſays he) *my mouth was ſtopp'd ſuddenly, there ſeem'd an Admo-*

Zuing To 2 in lib. de ſubſid. Euchar. fol. 294

Admoniſher to be preſent with me; (ater fuerit an Albus, nihil memini) *Whether a Black or White Spirit, that is, good or bad, I remember not.* *Polit* Catech p. 47.

Calvin likewiſe at his Death on the 27*th.* of *May* Anno 1564. *Invok'd the Devil, Blaſphem'd God, Curs'd himſelf, his Studies, Writings, Doctrin, Diſcipline*, &c. As not only *Hierom Bloſeke* his own Scholar Writes, but many others alſo of his Domeſticks and Friends. Laing. Franc. Baldwinus. ClaudiusSanct. Lindanus. Hoſius. Prateolus.

* *John Knox*, the great Maſter *Reformer* of the Kirk of *Scotland*, dy'd alſo a fearful Death, being pull'd out of his Bed by the Devil, and left Dead on the floor with a gaſtly and horrid Countenance, the Candle and Fire totally extinct, and a moſt ugly Darkneſs in the Room. Reſcius & *aliis de morte* Calvini. * *Knot* in his Proteſtancy condem'd. fol. 166. Edit. Doway, 1654.

And *M. Luther* himſelf, Dr. *T*'s *Excellent Inſtrument*: After he had eaten a Feaſting Supper, and drunk *Lutheranice* (as the *Germans* Proverb has it) was call'd into another World at two a Clock in the Night, *Feb.* 18. 1546. *Polit.* Catec. p. 41.

You ſee good *Reader*, that as in the Church of Chriſt there is a *Communion of Saints* and Angels, ſo in the Synagogue of *Satan*, there is a Communion or Fellowſhip of Sinners and Devils.

But why inſiſt I ſo long upon theſe famous Saints of the *Reformation?* 'Tis time I now return to our *Dr.* who ſtill purſues his Blow, with another in the neck on't: When indeed one would have thought, his Modeſty might have caus'd him to ſtop here: But he's yet reſolv'd to uncover himſelf a little further, and therefore tells us, *That the Learned World never ſaw Pope* Vigilius *preſiding in the ſecond Council of* Conſtantinople. And what if it never did ſee him Perſonally there? Neither has it ſeen other *Popes* preſiding in Perſon in any of the Catholici omnes id munus proprium eſſe docent ſummi Pontificis ut per ſe, vel per Legatos Synodo præſideat, & tanquam ſupremus Iudex omnia moderetur. Decimus autem, per ſe vel per

Eaſtern

Legatos quia Summus pontifex nunquam interfuit Conciliis orientalibus per se, &c. Bellarm. lib. 1. de Conciliis & Eccles. c. 19 To. 2. fol. 38.

Eastern Councils: Nevetheless, none ever deny'd their Precedency by their Legates. *Bellarmine* tells us, That it is the proper Right of *Popes* to Preside in Councils, either by themselves, or by their *Legates*: *By their Legates*, (says he) *because the Bishop of* Rome *was never present in Person in the* Eastern *Councils*: And he gives you reasons why; as also, why *Vigelius* was not Personally present in this of *Constantinople*. Nevertheless he proves that *Vigelius*, not only confirm'd the same by his Letters, but was also by *Eutychius* his Legate, acknowledg'd for President of the same Council. But because my intended brevity will not permit me to set down every thing at large, I will refer you to him: As also, to *Binius* his Notes upon this Council, where he sufficiently proves it not only to have been call'd by the Pontifical Authority of Pope *Vigilius*; *but also the said Holy Pope to have presided in it by his Legate *Eutychius*† "'Twas not *Mennas*, says he, who, as "*Calvin* (*whom perhaps Dr.* T. follows) falsely asserts, "that presided in this Council. But *Eutichius*, "Successor to *Mennas*; who, yet, in an Epistle "written to *Vigilius*, profess'd that the Presidency "was not by right due to him, but to Pope *Vigilius*, "if he pleas'd to be present at the Council: *We "desire*, says *Eutichius*, in the aforesaid Epistle to "*Vigilius*, *That your Holyness, Presiding over us, "Enquiry and Conference may be had concerning the "tribus Capitulis* &c. Whence, *Zonaras* in the Life "of *Justinian*, says, *Under him was assembled the "Fifth Council of an hundred sixty five Bishops, the "chief of which was* Vigilius, *Pope of Rome.*

* Hanc Synodum Vigilius Papa Authoritate indixit *Bin.*

† Præsedit huic Concilio non Mennas ut falso docet Calvinus sed Eutychius Mennæ Successor qui tamen suis ad Vigelium Epist professus est Præsidentiam non sibi, sed Vigelo Pontifici jure deberi, si Concilio interesse vellet *petimus*, inquit Eutichius præd.

Epistola ad vigelum *præsidente nobis vestra Beatudine de tribus Capitulis quæri & Conferri.* Unde Zonaras vira justiniani *sub hoc* inquit, *Quintum Concilium est Coactum Centum Sexaginta quinque Episcoporum quorum Princeps fuit Vigelius Papa Romanus.* Vide Evagrium lib. 4. c. 37. Niceph. lib. 17. c. 27. & 28. Cedrenus, Photius in lib. de septem Synodis.

How

How frivolous and vain the Dr's. Objections have hitherto been, is too aparent not to be taken notice of; whether to his Eternal Credit, or no, I leave you *(Readers)* to judge. Let's ſee if this his laſt and moſt forceable Aſſault, will prove of any greater moment, for it ſeems by his deſperate Aſſertion, that he intends it for his fatal ſtroak againſt the Souldjers Papers Mr. *W*'s. *Speculum* (ſays he, p. 74.) *ſhews* Sylveſter *as preſiding at the firſt Council of* Nice; *but when he recollects himſelf; and finds he ſhould have repreſented* Hoſius *inſtead of* Sylveſter, (*for he was not as is pretended, his Legate*) *he will, I ſuppoſe, not be ſo liberal of power to the Preſident of a Council.*

Note here, that this ingenious Caviller is pleas'd to grant *Hoſius* to preſide in this Council, *yet not as Legate from Pope* Sylveſter: But are you not aware, that he's a great deal wiſer, than to go about to prove that *Hoſius* Preſided there, otherwiſe, than by his Legatine Authority under the Pope? But however, though *he* dares not ſtand to prove, what he affirms, to be true, yet you expect that I ſhould prove what he ſays to be falſe. And indeed 'tis no hard task, as you may ſee, if you pleaſe but to read the Hiſtory of the Council, where among ſufficient Teſtimonies, you'l find theſe for part.—— * *And the Form of Faith fram'd by* Hoſius *of* Corduba, *Legate of the Apoſtolick See, was pronounc'd by the Mouth of all.* Nor was *Hoſius* alone inveſted in this Legatine Power, for with him was alſo joyned *Vitus*, (by ſome call'd *Victor*) and *Vicentius* Roman Prieſts, as it is plain from what follows. † *Amongſt theſe*, Hoſius *Biſhop of* Corduba, Vitus *and* Vincentius, *as Leaders of the whole Aſſembly, had*

Hiſt. Conc. Niceæ. in To. 1. Conc fol. 262. Edit. Supr.

* Pronuntiatur & omnium ab Hoſio Cordubenſis ſedis Apoſtolicæ Legato concepta Fidei formula, &c.

† Inter hos primos obtinebant ut totius agmi-

Hoſius † Epiſcopus, cordubenſis, vitus & vincentius qui a beato Silveſtro miſſi ut Apoſtolicæ ſedis legati Synodo præerant †*Vid. Plot. Ep. ad Michel c.* 1. *Socr. l. c.* 9. *Sozom. lib.* 1. *c.* 16.

had the first place; who, being sent by blessed Sylvester, Presided over the Synod, as Legates of the Apostolick See. What can be plainer than this? see also *Binius* his Notes upon this Council, * *The Presidents of this Council*, says he, *were not as the Hereticks would have it, the Emperour* Athanasius *or* Eustathius *of* Antiock, *but* Hosius *Bishop of* Cordubia, Vitus *and* Vincentius, *Priests, Legates of the* Roman *Bishop*; *This is plainly asserted in a certain Preface of the Council of Sardis.* Moreover, that Pope *Sylvester* not only presided in this Council by his Legates, but that the same was also assembled by his Authority; and that what ever was done in the same Council, was by his Apostolical Authority Confirm'd, is evident from what follows. * *This holy Synod* [says *Binius*] *was Assembled by the Exhortation, Counsel and Authority of* Sylvester, *Bishop of* Rome. And in the History of the same Council, *but when the* Asians *were by these Remedies no more reduc'd to a sounder understanding, than* Miletius *and* Arius, *the Emperour* Constantine, *that he might assist the Afflicted Church, by the* Authority *of the Sovereign Pontif.* Sylvester, *&c.*

* Præsides hujus Concilii fuerunt non quod voluntate hæretici Imperator aut Athanasius vel Eustathius Antiochenus. sed Hosius Cordubensis Vitus & Vincentius Presbyteri, Romani Pontificis Legati. Hoc apertè asseritur quadam Præfatione Concilii Sardicensis.

* Hortatu, Concilio & Auctoritate Sylvesteri Romani Pontificis hæc Sacro Sancta Synodus indicta. Verum his remediis cum non magis Asiani quam Meletius & Arius ad Saniorem mentem rediissent, Constantius Imperator ut laboranti subveniret Ecclesiæ Sylvestri Summi (*a*) Pontificis Auctoritate. (*a*) Sexta Synod. Act 18.

Cedrenus in Compendio Historiarum, & Photius lib de septem Synodis scribunt Sylvestrum per suos Legatos Nicæno Concilio Auctoritatem Contu-

Nor can there be any thing more plainly attested, than Pope *Sylvester's* Presiding in this Council, is by *Cedrenus* in his Compendium of Histories, and *Photius* in his Book of the *Seven Synods*, who writ, *That* Sylvester *by his Legates conferr'd Authority on the Nicence Council, which* (*says* Binius) *can indeed be no otherwise understood, than that the Sacred Synod was began by the Authority of the Popes Legates,*

gates, happily finiſhed under their Preſidency, and at laſt approv'd by the Popes Confirmation.

liſſe. Quod ſane non aliter intelligi poteſt, quam Sacroſanctam Synodum Legatorum Pontificiorum Auctoritate inchoatam, præſidio eorundem fæliciter abſolutam, ac Demum confirmatione Pontificis approbatam, &c.

And if there were no other Teſtimony at all, yet this is ſufficient to prove Pope *Sylveſters* Preſidency, in that the Council paſs'd neither *Belief* nor *Canons*, till they were confirm'd by his Holineſs. *Now before the Council was diſolv'd, they ſent their Belief and Canons to* Sylveſter *the chief Pontif, who in a* Roman *Synod of* 275 *Biſhops, Confirm'd them in theſe words*; Sylveſter *Biſhop of the Holy and Apoſtolick See, Prelate of the City of* Rome, *ſaid,* "Whatſoever is decreed in *Nice* of *Bythinia*, "to the ſtrengthening of our Holy Mother the Ca- "tholick and Apoſtolick Church, by 318 Biſhops; "We do in like manner confirm.

See likewiſe an Epiſtle * ſent by the Council to Pope *Sylveſter*, in which are theſe words. *Now therefore we run to the Argument of your See to be ſtrengthen'd*, &c. And, *whatſoever we Decree in the* Nicence *Council, we pray it may be Confirm'd by the fellowſhip of your Mouth.*

* Antequam autem diſſolveretur Synodus, *Fidem & Canon's* ad Sylveſtrem Pont. Maximi ſit, qui in Romana ducentorum ſeptuaginta quinque Epiſcoporum Synodo eos confirmavit, his verbis,--"Sylveſter Epiſcopus Sanctæ & Apoſtolicæ ſedis præſul Urbis Romæ dixit-Quicquid in Nicæa Bythiniæ conſtitutum eſt; ad robur Sanctæ Matris Eccleſiæ Catholicæ & Apoſtolicæ a Sanctis Sacerdotibus 318, noſtro Ore Confirmiter Confirmamus. (*b*) Dionyſius exigus in præfat. Concil. Nicæn. quæ extat in Corpore Canonum, & apud Creſcon. * *Nunc itaque ad veſtræ ſedis argumentum accurimus roborari, &c. Quicquid autem conſtituimus in Concilio Niceno, præcamur veſtri ovi Conſortio confirmetur, &c.*

I queſtion not, but to an Impartial Reader, theſe Teſtimonies are ſufficient not only to prove Pope *Sylveſters* Preſidency in the Council of *Nice*, by his Legates, *Hoſius*, *Vitus*, and *Vincentius*; but alſo

to prove our Reverend Dr. to joyn with Hereticks in his Aſſertion. Indeed, if I had not had one of theſe proofs, I could willingly have referr'd the caſe to a Jew or Infidel; nay, even to the moſt prejudic'd *Proteſtant* in *England*, (ſet Dr. *T.* aſide) whether was moſt likely to Preſide in this, (which was the firſt General Council that ever was gather'd in the Church after the Apoſtles) *Hoſius* Biſhop of *Corduba*, a little City in the utmoſt bounds of the (*then known*) Earth, or *Sylveſter* Biſhop of *Rome*, the greateſt City in the Chriſtian World, ſeated in the Heart of Chriſtendom, and the then ſeat of the Emperour *Conſtantine* himſelf.—Tell me good *Reader*, tell me what opinion you think the Dr. has of himſelf; doubtleſs he muſt needs think, that what ever he ſays, is Infallibly True, (and that were a madneſs in him, ſeeing he denies Infalibillity to his beloved ſpouſe the Church of *England*,) though contradictory to all the World; or elſe, true or falſe, that all the World's bound to take for Goſpel whatever his Reverent lips utter? And *this* indeed I am the rather apt to think, becauſe 'tis agreeable to the Spirit and Doctrine of his *Excellent Inſtrument Luther*. *I will be free*, ſays *Luther*, *and will not ſubmit to the Authority of Councils, Popes, Church, or Univerſity; on the contrary, I will confidenly teach whatever I judge to be true; whether it be Catholick Doctrin or Heretical, condemn'd or approv'd.*

Luther in To 1. Edit. Jen. in Reſolut.

I think I have touch'd upon all the frivolous faults this Critical Dr. finds in the Souldiers Papers; what more he ſays of them, is but (leaſt he ſhould not be taken notice of) the ſame things over again. And that's but e'en *to Murder us with another to the ſame*, as a modern Pamphleteer has it

in

his *fawning* Letter to the Diſſenters, whom he endeavours to wheadle to their own Deſtruction, hiding his malicious Deſigns under plauſable words, and ſpecious pretences; not unlike herein to that Ravenous Beaſt, who wanting his Prey, hides his grim and terrible Aſpect under the Buſhes; but expoſes to ſight his Beautiful Skin, to attract by the Pleaſantneſs of that Object the other Beaſts, into the reach of his Mercileſs and Sanguinary Paws.

What the Dr. has hitherto got by his huffing the Souldier, much good may't do him; yet I queſtion not, but when 'tis rightly conſider'd, that he can do more with theſe two ſheets of Paper (printed but on one ſide neither) in behalf of the Church of *Rome*, than the Reverend Dr. *T.* can do with 10000 *l.* worth of Books for his Church of *England*; it will be thought, that his Doctorſhip hath not gain'd much by flurting at the Souldiers Papers.

Let me therefore tell his Reverence, that by theſe Papers (*the ſpeculum Eccleſiaſticum*) the Souldier can ſhew him, that the Doctrin taught in the Catholick Church, for the firſt 400 years after our bleſſed Saviour, is the very ſame that the *Catholick* and *Roman* Church now Teaches, Believes, and Practices. Beſides, in theſe Papers the Dr. may ſee a viſible Hierarchy of Paſtors, ſucceeding to one another in the *Catholick Church*, from our bleſſed Saviours time till this preſent day. Now I do hereby fairly and earneſtly Challenge Dr. *T.* and all the Doctors in *England*, (yea, and I allow them not only the help of 10000 *l.* worth of Books * but of all the Books in *Europe*) to ſhew me a viſible Succeſſion of their Church of *England* from our bleſſed Saviours time till now.

* Without which, the Dr. Confeſs'd in his Conf. with Mr. *P.* that he could not do this great work. See Mr. *P's.* Con.

Now, becauſe 'tis a Souldiers play, not only to defend himſelf, but alſo to offend his Enemy: I will therefore begin to put the *Dr.* upon the Defenſive part. I having firſt told you, that 'tis neither my buſineſs nor deſign, to meddle any further in the diſengenious account he gives of the Conference, than to defend the *Speculum*; for ſo far it concerns my ſelf: As for the reſt, I ſhall leave it to thoſe to whom it more properly belongs, and who, I hope, will ſo handle the matter, as to turn the Dr. out of his miſty Cloak, that the World may ſee, whether he is a real branch of the Church of *England*, or a ſpurious ſlip of *Geneva*, by wreſting from him his Opinion of the *Real Preſence*, which he's ſo loth to deliver. (*p.* 19.) But it is not much matter what opinion he gives of it, for if *Luthers Demon poſſeſs the Dr.* he may believe what he pleaſes himſelf, and for the lucre of a fat Benefice, teach the people quite another thing, as his *Excellent Inſtrument*, *Luther*, did in *Wittemberg*.

Luth. *in parva Confeſs.* 3. *Germ fol.* 55. *& in Colloq. fol.* 210. Zuingl. *To.* 2. *fol.* 202.

"I knew, *ſays he*, the Elevation of the Sacrament "to be Idolatrous, yet I retain'd it in the Church "at *Wittemberg*, on purpoſe to ſpite the Devil *Co-roloſtadius*. *Zuinglius* alſo ſays, "That God in-"ſpir'd him to Preach what Doctrin was ſuitable "to the times. And why may not Dr. *T.* as well pretend to ſuch an Inſpiration? but however 'tis no hard matter to ſmell out the Dr's. Sentiments (though he do not perfume his Paper) from theſe words of his, (*pag.* 19.) where he ſays, that he told *A. P. he would defend the true ſence of* his *Church*, [mind this word, *his* Church, not the Church of *England*] *even in thoſe* miſtaken *words in the Catechiſm.* The Body and Blood of Chriſt are *verily* and

"and *indeed* taken and receiv'd by the Faithful in "the *Lords Supper*.

You may, I ſay, ſmell out his meaning, by calling theſe *miſtaken Words*: I wonder his Reverence Petitions not to have them rac'd out of the *Catechiſm*, as his zealous Brethren the Miniſters of the Dioceſs of *Lincoln* did, to have the like *miſtaken Words* of *Abſolution* blotted out of the *Common-Prayer Book*: But I ſuppoſe their ill ſucceſs makes him diſpair of a Grant. Well, but this is not my task. Now to our own Buſineſs: We have breath'd long enough.

Pray good *Dr.* how comes it to paſs, that you quarrel thus with the Name of my Papers? Why do you ſo ſnarl againſt the poor *Hawkers* for calling them the *Souldiers Papers*; and at me, for giving them both a *Latine* and *Engliſh* Title: You ſay, I have falſly render'd the *Latine* Name into *Engliſh*; but what if I did not intend to render *Speculum Eccleſiaſticum* into *Engliſh*, but to give it what other *Engliſh* Name I thought fit? Then the *Dr*'s deceiv'd: That's all that can be ſaid.

But by your leave *Dr.* If I had intended the Word *Proſpective-Glaſs* for the *Engliſh* of *Speculum*, yet it had not been half ſo *falſly* nor *fantaſtically* rendred as your *Father Reformers* of the Church of *England* have render'd the Words of *Holy Scripture*: When they tranſlate *Animam*, Carcaſs; and *Infernum*, Grave. *Thou wilt not leave my Carkaſs in the Grave*; inſtead of, *Thou will not leave my Soul in Hell.* And though our *Engliſh* Tranſlation *Anno* 1579. dare not for ſhame but render *Animam* Soul in the Text; yet in the Margent it puts *Life* or *Perſon*; But as for the word *Grave*, it puts it boldly

Beza in his *New Teſtament anno* 1556. printed by *Robert Stephanus* in Folio, makes our Saviour ſay thus to his Father, *Non derelinque* Cadaver *meum in* Sepulchro, *Act.* 2. Inſtead of, *Non derelinques* Animam *meam in* Inferno.

boldly in the *Text* instead of *Hell*. And these foul Corruptions are on purpose to shun *Limbus Patrum* and *Purgatory*; and indeed this is the way to shun all places but *Hell* it self. Nor was it less falsly render'd to translate *Ordination* by *Election*, instead of Imposition of Hands; *Elder* for *Priest*, *Congregation* for *Church*. *When they had ordain'd Elders by Election in every Congregation*, Act. 14. *Bible anno* 1562. Is not this a *False* and *Fantastical* Translation *Doctor*? Is it not also False and Fantastical (yea ridiculous) to render *Image*, instead of *Idol*; *Synagogue*, for *Church*; *Holy Winde*, for *Holy Ghost*; *Anointed*, for *Christ*; *Baal*, for *Lord*; *Thanksgiving*, for *Eucharist*; *Washing*, for *Baptism*; *Slanderer*, for *Devil*; *Lord of a fly*, instead of *Belzebub*; *Messengers*, instead of *Angels*? *Are these places render'd falsly or Fantastically* Doctor? How like's your Reverence this *Protestant* Scripture Language? If you'll give me leave, I'll shew you how 'twill pass in an Exhortation to Devotion. And because, as I said at first, *Vice appears most ugly in presence her contrary Virtue.* I'll set down the same in the *Catholick* Phrase and Language, over against yours.

You see the first Patriarchs *of the* Reformation *thought* Election *of* Elders *sufficient, and therefore shap'd their* Form *according to their Doctrine in the days of* Edw. 6. *as you'l see hereafter,*

See the *Politians Catechism* pag. 82, 83:

A Protestant *Exhortation from the words of the* Scripture, *as render'd by them.*	*A* Catholick *Exhortation from the same words, truly render'd.*
A Young Spruce *Protestant* Minister, Exhorts the People from the Pulpit in this manner of Phrase.	A Catholick Priest *Exhorts the People thus.*
I that am your Elder, **placed in this** Synagogue by	I who am your *Priest*; placed in the *Church* by the *Holy Ghost*, for the feeding

Dr. *Reynolds* reprehensions of *Whitaker.*

by the Holy Winde, for the feeding of your Carkasses, do denounce unto you in the Name of the Anointed our Baal; that unless ye come to the Holy Thanksgiving with more Devotion and Perform better your Promises made to God in Washing; ye shall be condemned Body and Carkass to the Grave; and your Portion shall be with the Slanderers: I say, with the Lord of a Fly, and his Messengers.

feeding of your *Souls*, do denounce unto you in the Name of *Christ our Lord*, That unless you come to the *Holy Eucharist*, with more Devotion, and perform better your Promises made to God in *Baptism*, ye shall be condemn'd Body and Soul to *Hell*, and your Portion shall be with the *Devils*, I say, with *Belzebub* and his *Angels*.

You see *Doctor* how False and Absurd your own Translations are, especially in your *Bibles* of the first stamp: And indeed, if time and place would permit, I could shew you the like in your last Impressions: But there's no time past, if God grant me Life and Health, to discover your Corruptions, even in this your last Translation: And shew the People, what kind of *Bible* you Impose upon them for True Scripture: *And yet it must be their Rule of Faith?*

But suppose, that (besides its *Latine* Name of *Speculum Ecclesiasticum*) I had call'd it in *English*, *The Doctrine of the Primitive Church*, instead of, *An Ecclesiastical Prospective-Glass*; would you have then believ'd, that I intended that for the *English* Version of the other? But however, I hope the *Dr.* cannot say, I have given it a Name Improper, or contrary to its Nature. No, I doubt not

not but those, who well consider the Nature of it, will find, that the Name I give it, is not half so Improper, as the Name of *Pastor* is to Dr. *T.* in regard he is no *Priest*. I am not unmindful, that *Pastor* is a Title of Jurisdiction, not of Order; but on the other side: If the Flock have no other *Pastor*, but such an one, as is no *Priest*, they'l be but poorly fed. You assume to your self the Name of *Pastor* of St. *Martins*: Pray Sir how does that Name agree with you, who are no *Priest*? If you are a *Priest*, where's your *Sacrifice*, or your *Altar*? If you are *Pastor* of a Flock, where's the Food, wherewith you feed your Sheep? Your Flock must be Fed with the *Sacraments*, especially with that of the Body and Blood of Christ: And have you Power to make Present by *Consecration* the Body and Blood of Christ? No *Sir*, I doubt you cannot say you have. But however, because it makes not much matter what your Reverence shall say in this Case; we'll see what your Form of *Ordination* it self says: We'll see, whether it makes you *Priest*, or gives you any Power to Consecrate the Blessed Sacrament: I mean, that Form of *Edward* the VI. for if it was invalid, the latter invented, (*divised*, for that's the Epithite in the first) in King *Charles* the II. Reign, *Anno* 1662. can signifie nothing at all. For if the first Form did not make those, ordain'd by it, Bishops and Priests, those cannot be such, who were made by the latter: I mean, that when the new Form was invented in 1662, you wanted both Priests and Bishops to exercise it; and none but such (if't was never so good) could make use of it. If therefore, when you have got the Sheeps-

skins

Skins patch'd up, you had nothing but *Wolves* backs to put them on: Pray what are you yet, but *Wolves* coming to us in ſheeps Cloathing?

Let me ask you further, If your firſt Form of *Ordination* was Good and Valid; why did you deviſe a ſecond, as different from the former, as if't had never been intended for the ſame Uſe? Indeed your framing of This is Argument enough, that the Firſt was not worth one Straw, even in your own eſteem: And no doubt, but Dr. *Whitegift* was convinc'd in his own Conſcience of the Nullity of the *Engliſh* Form of *Ordination*; when (notwithſtanding he had receiv'd all the Power, it could poſſibly endue him with) he could not yet, for all that, be prevail'd with to enter on the Archbiſhoprick of *Canterbury*, till he had firſt Kneel'd down before Queen *Elizabeth*, that the *She-Pope* might Impoſe her ſoft Hands on his Head; by which I ſuppoſe, *ex opere operato*, he receiv'd no more Grace than he had before. However, it contented the good old *Dr.* becauſe ſhe was Supream Governour of the Church in Spiritual Affairs, and conſequently had the Power of the *Keys*. *Fitzherbert* a Man of unqueſtionable Repute, is my Author for this pleaſant paſſage: Who alſo relates ſuch another piece of Work (for which he quotes *Scherer*) perform'd in *Germany*, not far from *Vienna*, by a certain *Proteſtant* Noble Woman, *Who call'd her Childrens Maſter to the Office of a Preacher or Miniſter, and Ordain'd and Conſecrated him by the Impoſition of her Hands, and of her Apron, which ſhe us'd inſtead of a Stole.* Not much leſs ridiculous was that fooliſh Comedy, acted at the *Naggs-head* in *Cheapſide*; when *Matthew*

Fitzherbert in the Preface to *Perſons* diſcuſſion of Maſter *Barlow*'s Anſwer.

Sherer *Poſtilla de Sanct. Conc.* 1 *de* S. Steph.

See the *Politicians Catechiſm*, pag. 76.

Parker the first *Protestant* Archbishop of *Canterbury* and his Companions were Consecrated by the Imposition of *Jo. Scorey*'s Bible upon their Heads, while he utter'd these Sacred Words, *Take thou Authority to Preach the Word of God Sincerely.*

See *Constable, Holiwood, Champney, Sacrobosco, Fitz-Simmons*, and others.

But enough of these Magical Mutterings and Inspir'd Forms; let's now return again to those of K. *Edward* VI. and K. *Charles* II. which, that the Deeds of the *Learned World* may be the better understood by the *Unlearned*, I will set down fronting each other, and so refer them to the Judgment of both.

The *Protestant* Form of Ordaining *Priests*, devis'd in the Days of K. *Edward* VI.

REceive the Holy Ghost, whose sins thou dost Forgive they are Forgiven, and whose sins thou dost Retain they are Retained: And be thou a Faithful Dispenser of the Word of God, and of his Holy Sacraments. In the Name of the Father and of the Son, and of the Holy Ghost. Amen.

The last Form Invented in the year 1662. *in* 14 Carol. II.

REceive the Holy Ghost for the *Office* and *Work* of a *Priest* in the Church of God, *Now* committed unto Thee; by the Imposition of *Our Hands:* Whose Sins thou dost *Forgive*, they are *Forgiven*; and whose Sins thou doest *Retain* they are *Retain'd:* And be thou a Faithful Dispenser of the Word of God, and of his Holy Sacraments. *In the Name*, &c.

Ed.

Edward VI. Form of Conſecrating Biſhops, us'd till the year 1662

TAke the Holy Ghoſt, and remember that thou ſtir up the Grace of God which is in Thee by impoſition of Hands: For God hath not given us the Spirit of Fear, but of Power, and Love and Soberneſs.

Their laſt Form of Conſecrating Biſhops, made in 1662.

REceive the Holy Ghoſt for the *Office* and *Work* of a *Biſhop* in the Church of God, *Now* committed unto Thee by the Impoſition of *Our Hands:* In the Name of the Father, and of the Son, and of the Holy Ghoſt. And remember thou ſtir up the Grace of God, which is given Thee by the Impoſition of *Our Hands:* For God hath not given us the Spirit of Fear, but of Power, and Love, and Soberneſs.

YOU ſee here's not ſo much, as either Prieſt *or* Biſhop *once Named in either of thoſe Forms: Indeed as for the latter of them, it may as well be the Form of Confirming Children, as of making* Biſhops, *for ought any Body can tell by it.*

BUt in theſe are both Prieſt *and* Biſhop *Nam'd to the purpoſe: So that now you are reſolved to let us know what you would be at; if your ſelves knew but how to come by it.*

But let me deſire you, Learned *Dr.* to reſolve me this: (for you know all things:) Can the *No-Biſhops* and the *No-Prieſts* of the firſt Form beget *Biſhops* and *Prieſts* by the ſecond? Anſwer me I ſay. Can a *Proteſtant No-body*, beget a *Pro-*

teſtant Some-body. If they can, then I'll ſay Dr. *T.* is *Prieſt* and *Paſtor* of St. *Martins.* If not, He is no more, than what I always took him for. *viz.* One of thoſe, of whom our Bleſſed Saviour bids us *Beware.* (Mat. 7. 15.)

Again Dr. anſwer me to this: Whether theſe words *now* us'd in Ordaining Prieſts and Conſecrating Biſhops, which were not in your firſt Form be eſſential or no? if they are not Eſſential, why were they added? If they are not Eſſential, by what words in the foregoing Ordination and Conſecration, had they the Holy Ghoſt given them for the *Work* and *Office* of a *Prieſt* or *Biſhop*?

Mr. Maſon, *l.* 2. *c.* 16. *n.* 6. The Eſſential Form of Ordination is certain *fit* words, that is, *Words ſignifying the Order given.* So *Maſon* the great ſtickler for the *Engliſh* Form of Ordination grants.

Maſon *lib.* 1. *p.* 8. *and* Bramhal. *p.* 96. And the reaſon's evident, becauſe Ordination being a Sacrament (as Proteſtants themſelves Confeſs *) that is a viſible ſign of an Inviſible Grace or Power given by it; there muſt be ſome viſible ſign in it to ſignifie the Power given; for it cannot be a ſign of what it ſignifies not; otherwiſe the ſame Rite that Ordains a Man a Deacon, would Ordain him Prieſt and Biſhop. The Eſſential *Matter* then of Epiſcopal Ordination (which is Impoſition of hands) being a dumb ſign, and common to divers Orders (as *Biſhops*, *Prieſts*, *Deacons*) and to divers other Graces, as *Confirming*, *Curing the Sick*, &c. of neceſſity there muſt be ſome words joyn'd with it, as its *Form* to Interpret it and Determin it to the Grace of Epiſcopal *Order*, which no words can poſſibly do, but ſuch, as ſignifie that *Order* either in the natural

ſenſe

ſenſe of the words, as *Be thou a Biſhop*, or *I Ordain thee a Biſhop*, &c. Or by the *Inſtitution of Chriſt*; as theſe words [*I Baptiſe thee*, &c.] ſignifie the Grace of *Regeneration*, becauſe Inſtituted by Chriſt to that end.

Now in *Edward* the VI. Form of Conſecrating Biſhops, you ſee there is no word ſignifying *Epiſcopal Order* in the natural ſenſe of the words. There being nothing but what may be ſaid to any *Prieſt* or *Deacon* at his Ordaining, nay, or to any Child at his Confirming.

Nor is there any colour of ground to ſay, that theſe words ſignifie it, *by the Inſtitution of Chriſt*; being there is no Teſtimony in Scripture of ſuch *Inſtitution*, nor did He ever uſe theſe words but once to his Apoſtles, when he gave them Power of Remitting ſins, *which is a power of Prieſtly Order only*; nor do we find that any of the Apoſtles ever us'd them; And it appears by all the Rituals now extant, (ſet forth by *Morinus*) that no Church, *Greek* or *Latine*, ever uſed theſe words for ſo much as any part of the Ceremonies for Ordaining a Biſhop for 1200 years, nor any of the *Greek* Churches yet to this day; nor therefore does the *Roman* Church uſe them as an eſſential Form, as you may ſee in *Eraſtus Senior*, if you pleaſe to peruſe him: who tells us alſo, *That to ſuppoſe that Chriſt Ordain'd his Apoſtles Biſhops by theſe words*, Receive the Holy Ghoſt, *is a falſe Suppoſition. For He Ordain'd them not Biſhops by theſe or any other Sacramental Words. Nay, tis moſt probable he made no one of them a Biſhop, but St.* Peter *and him he made by thoſe words* [Paſce oves meas] *Feed my Sheep.*

De ordinal Sacr. par. 2.

Eraſt. *Sen. p* 10, 11.

Nor

P. 223. Nor will it ſatisfy to ſay as *Bramhall* does, *That if theſe words be conſidered conjoyntly in a compounded ſenſe with the reſt of the Office, there is enough to expreſs Epiſcopal Power and Authority diſtinctly. As that the Party is preſented to be made a Biſhop. The Kings Letters Patents require them to make him Biſhop. He takes his Oath of Canonical Obedience, as Biſhop Elect*, &c.

For theſe Expreſſions either going before or following the Form, being no part of the Form it ſelf, that being Sacramental, and theſe not Sacramental, but only Material or Local (becauſe mention'd within the ſame Office;) Their ſignifying of it can Contribute or Co-operate nothing to make the words of the Form ſignifie it one whit the more by their being joyn'd to them, than they would do taken ſingly by themſelves: And ſo, if the words of the Form taken ſingly by themſelves, do not ſignifie Epiſcopal Power (as Mr. *Bramhal* confeſſes
Pag. 223. they do not) then taken ſingly by themſelves they give it not, (becauſe they give no more than they ſignifie:) And if taken ſingly by themſelves *they* give it not, then none is given; becauſe none of the other Expreſſions (not being Sacramental) can give any Epiſcopal Power, nor indeed do they *pretend* to give any, neither do they expreſs it as given, or intended to be given by *any of themſelves*; but *only* by the Impoſition of hands, and the words joyn'd with it, *Receive the Holy Ghoſt*, &c.

To make this more plain, ſuppoſe all the other Expreſſions had been as they are, and the words of their Eſſential Form had been only theſe [*Be thou an Officer in the Church, or take Authority to ſome Adminiſtration, or God make thee an Honeſt Man*]

or

or ſome ſuch like, mentioning no certain power of Order: Will you then ſay they would be valid to make a Biſhop, by reaſon of their Conjunction with the other Expreſſions? I ſuppoſe you will not, becauſe they ſignifie no Power given of a Biſhop. And if thoſe would not, no more will the words of your Form for the ſame Reaſon.

Nor will it ſolve the matter, to ſay with Mr. *Bramhall*, *That the* Proteſtant *Form us'd at the ſame time when Hands are Impos'd, is the ſame with our Form; and has as much in it as in ours: And that Cardinal* Pool *judg'd* Edward VI's *Form valid.* Theſe ſlight ſhifts are Anſwer'd by *Eraſtus* Senior, whither I will refer my Reader.

Having now, dear Reader, ſet before you the Form of *Conſecrating*, &c. (that I mean of *Edw.* VI.) Conſider, I beſeech you, what Power it gives our pretended *Paſtor* of St. *Martins* to Conſecrate the Bleſſed Sacrament of Chriſt's Body and Blood; for that is the proper and true Food of Chriſtians, and that whereon Chriſt's Flock muſt feed. *The Body and Blood of Chriſt* (ſays their *Catechiſm*) *are verily and indeed taken and receiv'd by the Faithful in the Lords Supper.* This is that Heavenly Bread and Divine Food, whereon (I ſay) the Flock muſt feed; but how will they come by it? All the Power, their pretended *Paſtor* has, is only to Diſpenſe or Diſtribute the Sacraments: But how will he Diſpenſe, what he neither has, nor can by all the Power of his Ordination obtain? See, if you can find the leaſt tittle, that may ſeem to give him Power to Conſecrate the Body and Blood of Chriſt, which you ſay is, *Verily and indeed receiv'd of the Faithful in the Lords Supper*: See again, if you

you can find the Name of *Prieſt* ſo much as once in all the Form: Yet this is your *Paſtor* of St. *Martins*: Theſe are your *Paſtors* of the Church of *England*: Alas poor Flock!

The *Dr.* therefore, if he would deal truly and ingenuouſly with the People (which is hardly to be expected from him) ought fairly to tell them; That he has no more Power than one of them; or elſe, That they have as much Power as Himſelf: And ſhould he indeed tell them ſo, yet do I not ſee any Reaſon, why the People ſhould be more ſtartled at Him, than at his *Excellent Inſtrument* Luther, who long ſince taught them the ſame.

Luther. tom 2. de miniſt Eccl. Inſtit. fol. 369. Et lib. de cap. Babyl. c. de Ordin. Et lib. de abro. miſſa.

The firſt Office of a Prieſt, ſays Luther, *is to Preach; this is common to all, even Women; The ſecond is to Baptize, which is alſo common to Women; The third is to Conſecrate their* Bread *and* Wine, *and this alſo is common to all as well as to Men: And in the abſence of a* Prieſt, *a Woman may Abſolve from Sins as well as the* Pope, *becauſe the words of* Chriſt, *Whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven, were ſaid to all Chriſtians.*

And if after all this, the Dr's Flock will have him diſpenſe or diſtribute what he has not, let him tell them in plain terms. "Sacrament I have none, "(becauſe I have no power to Conſecrate it) but "ſuch as I have, I diſpenſe to you: Sit down (not "upon your knees) at this *Communion Table*; Take "this Morſel of Bread and this Glaſs of Wine: "Eat it and Drink it, and depart to your own "Houſe, and there take more of your own Bread "and your own Wine, if you pleaſe, for that is as "truly Conſecrated, and therefore as much a Sa-"crament as this that I diſtribute or diſpenſe to you.

But

But notwithſtanding all this defect, here's yet one place of Refuge left for the Dr. He can ſtill bolt out at this hole and ſay, *That tho' he cannot feed his Flock with the moſt wholeſom and Life-giving Food of* Chriſt's *Body and Blood, yet at the leaſt he has power to forgive them their Sins.* And that's enough for the People, where they can have no more.

I Grant that the *Engliſh* Form of Ordination of Miniſters, pretends to give them power to forgive Sins in very plain and expreſs words, *Whoſe Sins thou doſt forgive, they are forgiven, and whoſe Sins thou doſt retain, they are retain'd.* Moreover in in their *Common-Prayer-Book*, I ſee that they not only acknowledge themſelves to have the ſame Power, but alſo pretend to Exerciſe it. Yea ſo very preciſely, as to hear the Confeſſions of Penitents. Theſe are the words, in the Viſitation of a ſick Perſon.

Dr. T's *Friend* A. B. *in his* Speculum Conſidered, *grants that he finds Sacerdotal Confeſſion commended, adviſed, and enjoyned: which ſays he is alſo done by the Ch. of* England, *p.* 59. *And p.* 67. *He affirms that the Church of* England *retaineth and adviſeth to her Children* Confeſſion, Abſolution *and* Penance.

"Here ſhall the ſick [*why not alſo the ſound*] "perſon be moved to make a ſpecial Con- "feſſion of his ſins, if he feel his Conſcience trou- "bled with any weighty matter. After which "Confeſſion, the Prieſt ſhall Abſolve him (if he humbly any heartily deſire it) [*and who will not, where he can have it?*] After this ſort.

Our Lord Jeſus Chriſt, who hath left Power to his Church to Abſolve all Sinners, who truly Repent and Believe in Him; of his great Mercy forgive thee thine Offences: And by his Authority *committed to* Me, *I Abſolve thee from all thy Sins. In the Name of the Father, and of the Son, and of the Holy Ghoſt,* Amen.

So that I am ſatisfy'd, all the Miniſters of the Church of *England* pretend to this Power, except

See their Survey of the Common Prayer-Book.

thoſe of the Dioceſs of *Lincoln*; and they indeed, as I ſaid before, Petition'd to have theſe Comfortable Words of *Abſolution* blotted out of the *Common-Prayer-Book*: By which it ſeems, there's ſome diffidence for all that, even amongſt the *Clergy* themſelves, And ſome doubt, whether they have really ſuch Power or no. And indeed (if one knew how to make them ſpeak, what they think) I queſtion, whether there's one *Proteſtant* Miniſter among 500. that undoubtedly Believes himſelf to have Power to forgive his Pariſhioners Sins; though his Ordination pretend to give it him never ſo plainly.

However, as for the People, I appeal to their own Conſciences; whether they Believe that they ought to Confeſs their Sins to their Miniſters, (when they feel their Conſciences troubled with any weighty matter.) And whether their Miniſters have Power to forgive them their Sins ſo Confeſs'd, if they humbly and heartily deſire them?

If they Anſwer, That when they are on their Death-Beds, they ought to Confeſs their Sins; and that then the Miniſter can Abſolve them: Let them once more give me leave to ask, why ſo important a Duty ſhould be deferr'd to the lateſt gaſp, when they will not be able to ſpeak?

Or will you *Dr.* (who are the moſt likely *Apollo* to Solve ſuch queſtions,) be pleas'd to tell me; If your Pariſhioners are oblig'd to Confeſs their Sins, and deſire Abſolution at your Hands when they are Sick, Why they are not under the ſame Obligation when they are well and in perfect Health? Is it becauſe they have no need to Repent, to Confeſs, and obtain Abſolution while they are Well?

Or,

Or, is it becauſe that while they are in Health, Strong and Luſty, they are better able to bear the weighty matters (Sin) that lyes upon their Conſciences? Or, is it becauſe they have no Sin at all, while well in Body? Or, is your Power of forgiving Sins limited to ſick Perſons only? I muſt Confeſs, I do not think the Church of *England* teaches any ſuch Doctrines as theſe.

But Pray *Dr.* give me leave to go yet a little further in your Company; and to ask you (if you are ſure, you have this great Power) why you do not ingeniouſly tell your Pariſhioners, that you have ſuch an ineſteemable Treaſure to diſtribute amongſt them? Why you do not tell them, *That you have Authority to hear their Confeſſions, and Power to forgive them their Sins?* Why you do not tell them, whither to go, and what to do, when they feel their Conſciences troubled with weighty Matters? Why you do not in your Sermons (or otherwiſe) *Exhort* them to *Confeſs* their Sins to you, and to obtain *Abſolution* at your hands?

For my own part, I was brought up a *Proteſtant*; and while I was ſuch, I was not negligent to hear Sermons, as often as I poſſibly could, inſomuch that I have gone five or ſix Miles on a *Sunday* Morning to hear a Sermon. Yet for all that, I do proteſt, that I never yet heard any Miniſter tell the People, that they ought to Confeſs their Sins to him, or that he had Power to give them Abſolution.. And I further appeal to all the *Proteſtants* in *England*, whether they ever heard any ſuch Doctrin Preach'd or taught amongſt them. * Nay, on the contrary, I have heard a Miniſters Wife ſay, (in preſence of her Hus-

* *Mr.* Johnſon a *Proteſtant Miniſter, at* Guild-Hall *on* Palm-Sunday 1679. Epiſt. 9. p. 9. 10. *It would be endleſs to rip up the abſurdity of auricular confeſſion,* &c. J. Turner *in his Sermon at* Lincolns-Inn, Sep. 29. 1683. p. 30. *He tells us, That God does not expect that we ſhould make a par icular confeſſion to Men,* &c.

Husband,) *That there was not a Man in the World, who had Power to forgive Sins.* I must confess, he gave her a gentle reproof for her freedom of Speech, and I could perceive a little confusion in his Countenance by the change of his colour; (though 'tis not usual for *Black Gowns* to Blush:) But it might be, because I being then a *Catholick*, said thus to him, *Sir, You are like that unprofitable Servant that hid his Talent in the Ground: Have you Power to forgive Sins, and let's not your own Wife know of it?*

So that, as far as I can perceive, the *Clergy* of the Church of *England* keeps the Sacrament of *Penance* as closely lock'd up from the knowledge of the People, as Bishop *Cranmer*, one of their first Captains, kept his Lady in the Chest:* And indeed I see, that now in the Twilight of the *Reformation*, *Confession* and *Absolution* are grown such frightful Bugbears in the Peoples Eyes; that should even the *Dr.* himself (notwithstanding the great Veneration they have for him) the next *Sunday* in the Pulpit exhort his Auditors to *Confess* their Sins to him, and receive *Absolution* at his Hands; they would Swear he Preach'd down-right *Popery*, and doubtless leave the Church empty of all but their *Pastor*: I am confident that such Doctrin would so turn the Scales, that not a Man of 'em would come to hear him again the *Sunday* following.

* The Story of it is thus, Cranmer *Bishop of* Canterbury, *the first* Patriarch *of* Protestancy *in* England; *caus'd a convenient Chest to be made, wherein he carried his Woman along with himself, whereseever he Travell'd: whereof ensu'd an odd accident at* Gravesend, *where the Chest being much recommended to those that carried it to the Inne, as containing precious Stuff belonging to my Lords Grace; they set it apart from the rest, and by chance put it up endlong against the wall in my Lords Chamber, with the inclos'd Womans head downward: Which putting her in jeopardy of breaking her Neck, she was forc'd at length to cry out for help: So that the Chamberlain was forc'd to take his Graces jewel out of the Cabbinet.* Polit. Catech. p. 27.

And

And this makes me admire the untowardliness of *Protestant* Faith that can believe what is never propos'd, and for which it has no manner of ground, and deny what its own Tenents so firmly hold? Yet this I must needs say in their behalf; that, *Let their Pastors Teach what they please: And let the People believe and deny what they please*: Yet they do not go contrary to the Doctrine of the *Reformation*. For *Luther*, Dr. T's *Excellent Instrument of God*, says [a] *I will be free, I will not submit my self to the Authority of Councils, Church, Doctors, Universities, or Fathers, but will Teach and Preach whatever I think to be true.* [b] *Lay aside* (says he) *all Arms of Orthodox Antiquity, of Schools, of Divinity, Authority of Fathers* (Dr. T. follows the same Rule) *Councils, Popes, and consent of Ages: We receive nothing but Scripture; but so that we must have the Authority of Interpreting it.*

[a] *Luther* in to. 1. Edit. Jen. Resolut.

[b] Lib. de serv. Arbit. contr *Erasm.* 1 Edit.

And again, [c] *The Governours and Pastors have Power to Teach, but the Sheep must give their Judgment; whether they propose the Voice of Christ or of Strangers.*

[c] In Colloq. Mensal. fol. 118.

And yet further, [d] *Christ has taken from the Bishops, Councils and Pastors, the Right of Judging of Doctrine, and given it to all Christians in general: And the Rule is Scripture, as each one will think fit to Interpret it.* All this is also the Doctrine of [e] *Barlow, Bilson*, and other of the *English* pretended *Reformers*. So that you see, good People of the Church of *England*, let your *Pastors* teach you *Confession, Absolution*, or what they please; If you stick but to the Doctrine of the *Reformation*, you may believe and follow just what you please your selves.

[d] Tom. 2. Writtenb. fol. 374. 375.

[e] Barl. in Def. Art. Reliq. Protest. p. 119. Bilson in his true difference par. 2. p. 353.

But however, *Doctor*, let them believe, or not believe, what they please; I would not have your Reverence to neglect your own duty: And therefore, that it may not be said to you at the last Day, as it was to that unprofitable Servant in the *Gospel*, that hid his Talent in the ground, I Conjure you, as you tender your Character (If you have any) And as you'll answer your Flock at the dreadful day of Judgment: That you tell your People

People publickly, in the Pulpit in the face of the Congregation, In expreſs and plain Words, without any manner of Equivocation; *That you your ſelf have Authority to hear their Confeſſions, and Power to forgive them their Sins.* And, *that they are oblig'd* (as often as they feel their Conſciences troubled with any weighty matter, (the leaſt Sin I mean: For, it is of weight enough to condemn them according to your own Doctrine) *to come and make their Confeſſions to your Reverence; and receive Abſolution at your Hands*: Moreover, *that you exhort them ſo to do, and denounce to them the danger they lye under if they Omit it.*

But *Sir*, If you are convinc'd in your own Conſcience, that you have no ſuch Authority of hearing their *Confeſſions*, nor Power to *Forgive* them their *Sins*: Notwithſtanding the (perhaps miſtaken) Words in your Form of *Ordination* and *Common-Prayer-Book*. Then let your *Silence* in this matter be a ſufficient token, *That your Reverence gives the ſaid* Form *and* Common-Prayer-Book *the Lye*.

What I have ſaid to you *Dr.* in particular, I ſpeak to *All the Clergy of the Church of* England in general: And the ſame Charge I have laid upon your Reverence; I *here* lay upou them all. Beſides, I adviſe them, that they do not dread the having of too much Work to do, if by their Preachings and Exhortations they can bring the People to repair to them, *Confeſſing and Declaring their Deeds*; as often as they feel their Conſciences troubled with any weighty matter [the leaſt Sin.] For if in a large Pariſh, one *Paſtor* be like to have his Hands too full to hear all the *Confeſſions* of ſuch a numerous Flock, Let him get the Aſſiſtance of others: There are ſeveral *Poor School-maſters*, and other indigent Scholars who doubtleſs will be ready enough to help them, for a piece of the *Paſtors* Pudding to their *Sunday* Diner.

And indeed for *Dr. T*'s own part, I muſt Confeſs, (tho he think himſelf alone ſufficient to receive the Revenue of the Benefices.) In two ſuch wide Pariſhes as thoſe of St: *Martin*'s and St. *James*'s *Weſtminſter*, he will have enough to do for perhaps 30 Coadjutors to help him in the Cure

of

of Souls: I do not mean 30 *Fryers*; becauſe the *Dr.* ſays, *We ſhould not count our* Fryers *before they be hatch'd*; But 30 others; who ever his *Doctorſhip* pleaſes, any will ſerve the turn, whether Men or Women, it matters not, nor of what degree or Order they are, or whether of any at all, 'tis all one: His own *Trium Litterarum homo* * (that's ſo ready to help him out at a dead lift) will ſerve for one: No doubt but the *Heathen Philoſopher* will be glad to turn *Proteſtant Divine*. *Confer. p. 5.*

* *D. A. C.*

And if the *Clergy* in general have a mind to ſave Charges, and to do the Work within themſelves, they may make uſe of their *Wives* and *Maid ſervants* to help them to hear *Confeſſions*: For according to the *Doctrine* of the *Reformation*, and the practice of other *Proteſtant Reform'd Churches*, *Women* can Officiate in this Work as well as *Men*, and the *Porter* as well as the *Paſtor*.

For *Luther Dr.T's Excellent Inſtrument* Teaches, 'That 'Women may Preach, Baptize, Conſecrate; and in the 'abſence of a *Prieſt Abſolve from Sins*, as well as the *Pope*, 'becauſe the Words of Chriſt, *Whatever you ſhall looſe on 'Earth ſhall be looſed in Heaven*, were ſaid to all *Chriſtians*. Vid. ſupr. p. 40

And though it might ſeem ſomthing ſtrange at the firſt for the *Parſons Wives* in *England*, to be put upon ſuch Service. Yet among the *Reformed* Churches in *Germany*, the Zealous and good Women never bluſh'd at it: As we ſee by this Relation concerning the good *Proteſtant Paſtor* of a Village not far from the City of *Conſtance*; who having exhorted his Flock not to come unprepar'd to *Eaſter-Communion*; but firſt to *Confeſs* and receive *Abſolution* of their *Sins*; ſuch a multitude flock'd to *Confeſſion*, that the *Paſtor* not being able to ſatisfy the Devotion of ſo great a *Croud*. call'd his *Wife* to help him in hearing *Confeſſions* and giving *Abſolutions*: In which Miniſtry the good Lady did labour with great ſatisfaction to the *Penitents*: But neither the *Paſtor* nor his Virtuous Conſort being able to diſpatch ſo great a multitude; He call'd his *Maid-ſervant*, who did work in the Holy Miniſtry with as much Expedition as her Maſter himſelf. Thus far my advice to the *Clergy*. Now good People, I have but one Word of good Councel to you, and ſo farewel. *Pax Vobis* p. 34.

If at the laſt, through the preaching and good endeavours of your *Paſtors*, you are brought to believe that you ought to *Confeſs* and receive *Abſolution* at their Hands; as who knows but you may, (there's nothing impoſſible) they giving you ſuch profound Reaſons and Arguments, as I know they can, if they will; and that in fine you fully reſolve ſo to do. Yet, for God ſake good People, be extream cautious that you do not com-

commit your Secrets to your *Pastors in Confession*, till you first have sufficient security of their Fidelity. That they will not proclaim in the Market what you confess in the Closet: That they will not reveal in publick, what you confess in private. For I can assure you, this is the practice of the Clergy of the Church of *England*, as often as they can prevail with any body, to discover their secret sins to them in confession. As I can instance you in that notorious and deplorable Case of the Earl of *Essex* in Queen *Elizabeth's* time, who was betray'd by *Scory* his *Confessor* a *Protestant* Minister. As also more particularly in that of poor Captain *Hind*; who being accus'd of Murther, and there being no legal Proof against him, deny'd it confidently: But, perswaded by a Minister of the Church of *England*; that the Judge was resolv'd to Hang him, and that he had abundant proof; He exhorted the poor Gentleman to *Confession*, according to the direction of the *Common-prayer* and custom of the Church of *England*; whereof both were Members: Mr. *Hind* told the Minister in *confession, That he had kill'd one of his own Comrades*: The Minister gave him *Absolution* according to the Form in the *Common-prayer-book*: And promis'd to visit and comfort his Penitent again the next day; But feigning himself sick, sent another Minister of the *English* Church also; and desir'd Capt. *Hind* to deal as confidently with him, as he had done the day before with himself: Which the Capt. (not suspecting the deceit) did; imparting likewise to him in *Confession*, what he had told the day before to his Brother in the Lord, And these two Ministers were the only *Witnesses* that prov'd the Murther against Mr. *Hind*, whereof they had no other knowledge, but what he told them in *Confession*; whereupon Sentence of Death was pronounced against him by Judge *Nicols*, and Executed at *Worcester*. Yet before he died, reflecting upon the *Religion* of his *Confessors* and *Witnesses*, he resolv'd to change his own: Concluding, that it could not be the true one which allow'd such treacherous Dealings, and oblig'd men to reveal *Sacramental Confession*; Making it *Gun-powder-Treason* not to betray God and the trust which he repos'd in the Ministers of the *Holy Sacraments*, as was declar'd in *Garnet's* Case *. Capt. *Hind* therefore sending for a *Catholick Priest*, was reconcil'd to the *Roman Catholick Church*. In the bosom of which he happily departed: Whose example I wish that all others may follow, for the Salvation of their own Souls, by forsaking so false a Church, and so Treacherous a *Clergy*, that thinks it their Religion thus abominably to Cheat men out of their Lives.

If you live up to the rigour and height of your Religion, good People of the Church of *England*; This is the practice of it. These are the Deeds of your *Pastors*, who are *So willing to* spend *and be* spent *for a pious, steady, generous and Affectionate people.* (as Dr. *T*, sweetens you in his *Epistle.*) But trust not every fair Word, for Capt. *Hind's* sake. As I said before, so I say still, *be Cautious*; and never let that most wholesome and necessary Council of our Blessed Saviour, (*Mat. 7. 15.*) pass out of your minds. Turn to it your selves, and read it in your own *Bibles*: 'Twill make a better Impression in your Memories from thence, then from the Pen of a Souldier.

FINIS.

Polit Catich. p. 189. 190. *D. A. Cresner the School-Master that assisted Dr. T. in his Confes. with Mr. P. undertakes to dispute for the Lawfulness of Revealing Sacramental Confessions. See his Phamphlet called,* A Vindication of himself.

* *Mr.* Catesby *a* Catholick, *whom the crafty* Cecil *had drawn in for an Instrument in his* Gunpowder Plot, *made his confession to Mr.* Garnet *a Priest; And tho' Mr.* Garnet *knew no otherwise of the* Plot, *than what he had heard in this confession, yet they hang'd him, because he did not reveal it, notwithstanding the Seal of Sacramental* Confession *is so sacred, that it cannot be broken upon any account whatsoever. See* Cath. Apol. p. 418. Mores *Hist.* p. 319.

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